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THE  
HISTORY  
OF  
Infant - Baptism,

*G F* IN TWO PARTS. *Fleming*  
1705

The First being  
An impartial Collection of all such  
Passages in the Writers of the four  
first Centuries as do make FOR, or  
AGAINST IT.

The Second,  
Containing several things that do illu-  
strate the said History.

By W. Wall, Vicar of Shoebam in Kent.

*K*  
L O N D O N,

Printed by J. Downing, for R. Symphon at the Harp,  
and H. Bompick at the Red-Lion in St. Paul's-  
Church-Yard. 1705.

# LIST OF

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*J. Heming*

THE  
HISTORY  
OF  
Infant-Baptism,  
BEING

An impartial Collection of all such  
Passages in the Writers of the four  
first Centuries as do make FOR, or  
AGAINST IT.

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PART I.

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By W. Wall, Vicar of Shoreham in Kent.

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L O N D O N.

Pirinted by J. Downing, for R. Symphon at the  
Harp, and H. Bonwick at the Red-Lion in  
St. Paul's-Church-Yard, 1705.

THE  
HISTORY

OF

BEING

An impartial Collection of all the  
Parties in the Affairs of the East  
and the Consequences as to make them  
AGAINST



By COL. GENL. VICE ROY OF BENGAL

LONDON

Printed by J. DODDING, at the  
Sign of the Green Dragon in  
St. Paul's Church-Yard, 1702.

# THE PREFACE.

**F**Orasmuch as the Commission given by our Saviour to his Disciples, in the time of his mortal Life, to baptize in the Country of Judea, is not at all set down in Scripture; only it is said, that they baptized (1) a great many: And the (1) John 4, 1, Enlargement of that Commission given 'em afterwards, 2. 16. 3. 22, Mat. 28. 19. to perform the same Office among all the <sup>26.</sup> Heathen Nations, is set down in such brief Words, that there is no particular Direction given what they were to do in reference to the Children of those that received the Faith: And among all the Persons that are recorded as baptized by the Apostles, there is no express mention of any Infant; nor is there on the other side any Account of any Christian's Child, whose Baptism was put off till he was grown up, or who was baptiz'd at Man's Age: (for all the Persons that are mention'd in Scripture to have been baptized, were the Children of Heathens, or else of Jews, who did not believe in Christ at that time when those their Children were born). And since the Proofs drawn by Consequences from some places of Scripture, for any one side of this Question, are not so plain as to hinder the Arguments drawn from other places for the other side, from seeming still considerable to those that have no help from the History of the Scripture-Times for the better understanding of the Rules of Scripture: It is no wonder that the Readers of Scripture, at this distance from the Apostles times, have fallen into contrary Sentiments about the Meaning of our Saviour's Command, and the

*Practice of the Apostles in reference to the baptizing of Infants.*

But since the Practice of the ancient Christians the liv'd nigh the Times of the Apostles, being more largely deliver'd, is more easily known: that such as have got about to give an Account thereof out of the ancient Records, should give so contrary Accounts as they do, is a great Wonder and a great Shame.

(1) More  
Proofs for In-  
fants ch. Mem-  
bership & Bap-  
tism p. 346.

For they do not only differ in the Understanding of the meaning of several of the places produced; but also as to matter of Fact (whether they be rightly cited or not) do charge one another (2) with Forgery. And indeed among all the Books of Controversie between Papists and Protestants, or others, that are scandalous for false Quotations, there is none comparable to that which is written on this Occasion, which I shall at present forbear to name.

Such a thing done by Mistake, or for want of Skill, is bad enough: but if it be done wilfully, it is hard to think of any thing that is a greater Wickedness: for it goes the way to destroy the common Faith of Mankind by which we are apt to rely upon a Writer, that be so zealous soever he may be for his Opinion, he will not forge Matters of Fact, nor speak wickedly (tho' he be) for God, as Job says, (3)

(3) Job 13. 7.

Some other Accounts also are very partial, mentioning only that which makes for their Side, and leaving out parts of the Clauses which they cite.

The Inconvenience of this is the worse, because it is in a Matter which would have a great Influence to settle and determine this unlucky Controversie; provided that the Accounts of the eldest Times were given fairly and impartially, and so that the Reader might be satisfied of the Truth and Impartiality of them.

For when there is in Scripture a plain Command to proselyte or make Disciples all Nations, baptizing 'em, but the Method of doing it is not in all Particulars expressly directed; it not being particularly mentioned whether they were to admit into this Discipleship and Baptism

## The Preface.

V.

Baptism, the Infants of those that were converted, as the Jewish Church had always done to the Infants of Proselytes, (giving them Circumcision, as we know by Scripture, and Baptism as we are. (4) *assur'd by their* (4) See the Introduction. Records) or whether they were to proceed in a new way, and baptize only the adult Persons themselves: there is no Body that will doubt but that the Apostles knew what was to be done in this Case: and consequently, that the Christian Churches in their time did as they should do in this matter.

And since the Apostles liv'd, some of 'em, to near the End of the first Century, and St. John something beyond it; and had in their own time propagated the Christian Faith and Practice into so many Countries; it can never sink into the Head of any considering Man, but that such Christians as were ancient Men about 100 or 150 Years after that time of the Apostles Death, which is the Year of Christ 200 or 250, must easily know whether Infant-Baptism were in use at the time of the Apostles Death or not: because the Fathers of some of 'em, and Grandfathers of most of 'em were born before that time, and were themselves Infants in the Apostles Days, and so were baptiz'd then in their Infancy, if that were then the Order: or their Baptism deferred to adult Age, if that were the use then. For such a thing as the general Baptizing of Infants, being a Rite publick and notorious, and in which the whole Body of the People, Poor and Rich, Pastors and Laymen, Men and Women are concerned, cannot be forgotten in a short time, nor altered without a great deal of Noise. In a point of Doctrine deliver'd by Tradition, a Mistake may happen: or in the Account of some Matter of Fact done by some particular Man: But for a Rite of universal Concern, a whole Church cannot forget it, much less all the Churches in several Parts of the World in so short a time. We Englishmen cannot be ignorant whether Infants were usually baptized in England or not, in Queen Elizabeth's Days, which is the same distance. The Man that thinks this possible, is one that is not us'd to consider.

It is to be remembred likewise, that the Apostles before they died, chose Men of whom they had good Proof to teach the Churches the same things that they had done; many of whom liv'd till a great while after the Apostles were dead: which makes the time that needs to be kept in memory so much the shorter.

Some pretend to slight this Argument, as not being a Scripture one: but it is that too by a direct Consequence. For since the Scripture promises that the Church shall be led into all Truth, i. e. all Truth that is necessary or fundamental; to follow the Example of the Primitive Church must be, by the Rule of Scripture, a sure way not to err in Fundamentals.

(s) Unreasonableness of Separation, p. 226.

It were (as Bp. Stillingfleet observes (s) in another Case) a great Blot and Dishonour to Christian Religion, if the Primitive Churches could not hold to their first Institution, not for one Age after the Apostles: no not the purest and best Churches.

But the Truth is, there is no Man that does really slight this Argument, tho' those that have no Skill in it, or do suspect that it will go against their side, will make as if they did. And therefore you shall see, both on the one side and on the other, those Men who, for a Flourish, do pretend that they lay small Stress on it, as having Proof enough from Scripture, yet take all the Pains possible to bring this Argument to bear on their side; and that so zealously, that they often do it unfairly. There is no Christian that loves to hear or to admit, that all the ancient Churches practis'd otherwise than he does in a controverted matter.

Seeing therefore that all the Arguments from Scripture for each side, have been so searched and so often bandyed too and fro, that not much more can be said to illustrate 'em: and that where a Command in Scripture is given in brief and general Words, the Practice of the Primitive Church thereupon gives us the best Direction for the Sense in which it is to be applied to particular Cases: And that a great many have desired to see the History of this Practice fully and fairly represented:

presented: I have thought it worth my Pains to draw and publish such a Collection as is express'd in the title.

And if any one ask, what there is done in this more than in others that have been already. I answer,

1. That the best Collections of this nature have not been published in the English Language: and it is for the use of Englishmen that this is intended.

2. That this is more complete than any I have seen: because among those I have seen, each one omitted some Testimonies which the other had: and it is easy for one, that collects out of all of 'em, to have more than any one: beside that, no inconsiderable Number of these have been gather'd from my own Reading.

The first and best Collection that I have seen, is Caslanders, then Vossius, and of late, Dr. Hammond's, and out of him Mr. Walker's. The rest are mostly intermixt, by those that produce 'em, with their Proofs and Arguments from Scripture, and must be picked out: So there are many in the Books of Calvin, Bullinger, Featly, Tombs, Marshall, Cobbet, Baxter, Danvers, Wills, &c.

3. I pretend it to be more impartial than the rest: for most of them are Collections of such Quotations only as make for that side of the Question for which they are disputing. And here my Reader will say; if those produc'd by you do make some for one side and some for the other, they will leave us in the same Ambiguity that they find us. To which I must answer, that if he will come to the reading of 'em with the same resolved Impartiality, that I set myself to the writing of 'em, I believe he will find it otherwise. However, the only way to pass a true Judgment, is to see both together.

4. I have recited the Places more at large than others have done. One single Sentence, or (as they frequently cite) a bit or scrap of a Sentence, gives but a very imperfect, and oftentimes a mistaken Account of

of the Author's Meaning : but the Context added shew  
the Tenor and Scope of his Discourse.

After all, I acknowledge that there are in the Books  
mention'd, and others, several Quotations which I have  
not here : and the Reason is partly because I confine  
myself to Authors that liv'd and wrote within the first four  
hundred Years, ( tho' some of them out-living the  
Term, wrote some of their Works after it ) : and partly  
I do, because all Men of Reading know, that from the  
time to the time of the Waldenses, about the Year  
1150, the Practice is unquestionable : and partly be-  
cause many of the Quotations were false, and so altered  
that when I came to search the Original, they was the  
nothing to the purpose : or they were out of spurious  
Books, &c. I have been forc'd to write one Chapter

(6) Part 2.  
CH. I.

(6) of this Work to give an Account what sort of Quo-  
tations I have left out, and for what Reasons : And  
any one will inform me of any Passage in any Author  
within the term limited, which he, after the reading  
the said Chapter, shall yet judge to be to the purpose  
I will, if I live to see any Second Edition of this  
mean Work, put it in ( if it seem to me to be to the  
purpose ) : and that indifferently, whether it make for  
or against Pedobaptism. For I desire that this Col-  
lection should be as complete and impartial as may be. And  
it is for this Reason only, that I have put my Name to  
( that any one may have the Opportunity of advertising  
me of any Passage that I have omitted ) intending  
otherwise, that the impartial Management should be  
left the Reader uncertain which Practice of the two I  
myself had own'd.

When I say in the Title [ Of all the Passages ]  
do not pretend but that in St. Austin there are a great  
many more : but all to the same purpose. For he in his  
Disputes with the Pelagians has whole Books wherein  
he proves Original Sin from the Practice of Pedobaptism.  
In those I have only taken here and there a Piece : for  
every Body knows his Doctrine. :

I have recited the Originals of all the principal Quotations: because in this matter Writers have so accus'd one another of Forgery, or perverting of Testimonies by false Translations, &c. that People are grown distrustful: now they will be satisfy'd that if I have mistranslated any thing, I did not do it willingly: for then I should never have added the Author's own Words for the Discovery of it.

I have made two Parts of this Work. The first contains the principal Quotations with some Notes drawn from them. I have rejected all the spurious ones: only have put a few of the most ancient of 'em together in the last Chapter. The two first Chapters have no Quotations that speak expressly of Infant-Baptism: but of Original Sin as it affects Infants: Of the Necessity of Baptism to Salvation: Of Baptism succeeding Circumcision, &c. But all the rest are concerning Infant-Baptism expressly, either for, or against it.

I must crave some Pardon for the length of the 19th Chapter, which recites the Arguments us'd on both sides in the Pelagian Disputes about Original Sin and the Reason of baptizing Infants. My Excuse is, that the Sense of the places would not have been well apprehended, if I had not shewn on what Occasions they were spoken, during the several Steps which that Sect made. There was also a Necessity of reciting the Words both of St. Austin, St. Hierom, &c. on the one side, and of Pelagius, Celestius, &c. on the other, the more at large; because they have been strangely misrepresented in a Treatise that goes for an History of Pelagianism, written very partially in favour of that Heresie. It was written in French: but has been (together with the Lives of some Fathers written by the same Author, and with the same Sincerity) put into English for the use of such among us as incline to Socinianism.

The other part contains an Account of some matters proper for the fuller Explication of the Primitive Practice. Of which the chief is, the Enquiry concerning the Baptism and Parentage of those who are brought

## The Preface.

as Instances of Persons not baptiz'd in Infancy, the  
born of Christian Parents: for which Work I wish  
had been a little better furnished. Yet I think I have  
rectified some Mistakes concerning some of 'em that have  
past currently.

I have noted in the Margin over-against every Au-  
thor, the Age wherein he flourished (or began to be a  
Man of Note, by writing Books, &c.) viz. how many  
Years it was after the Apostles time: (which I make  
to end with the Year of Christ 100, tho' St. John lived  
a Year or two beyond it:) and this I do, because during  
all the Apostles time, every Body is satisfied that the  
Church had an infallible Direction.

I think it needful to give the Reader notice before  
hand, that in the Sayings of the Fathers here recited  
he will find, that as we, beside the Word [to baptize]  
do use the Word [to christen] in the same Sense; so  
they us'd several Words to signifie Baptism. The most  
usual was ἀναγεννᾶν, to regenerate; which is also  
Scripture Word for it. Sometimes they express  
it ἀνακαινίσκειν, or ἀνακαθίστηναι, to renew: and  
frequently ἁγιάζειν, to sanctifie. They frequently use  
this Word [the Grace] do mean Baptism. Some-  
times they call it the Seal, and frequently compare it to  
Illumination; as 'tis also called, Heb. 6. 2. and some-  
times ἡμερωσις, Initiation. The Sense of the Place  
will shew that where the Words are of an Infant, or of  
other Person, regenerated, renewed, sealed, enlighten-  
ed, initiated, sanctified, &c. we must understand  
baptized.

I have added a Dissuasive from Schism, or Men  
renouncing Christian Communion with one another, on  
account of this difference in Opinion: for which I wish  
I had a Vein of speaking more powerfully: for I was  
fully perswaded and clearly of Opinion, that neither this  
nor most of our other Differences, are any sufficient  
reasonable Ground of flying to that dreadful Extre-  
mity of Separation.

One thing I was resolv'd on: That if I wrote a

ing, it should be something which should give no Body  
 Occasion to force me to write again. If any one  
 write against this; they shall either write against  
 Men that have been dead these 1300 Years: or if  
 find fault with the Notes that I have here and  
 made on their Words, as not naturally drawn from  
 them; my Answer is beforehand, that I will refer it  
 to the Readers, whether they be or no.

I conclude with a Story told by Callander (7) which  
 makes long, but the Substance is this; "A Man (7) Præfat. in  
 of Note among the Antipædobaptists, being told Testimoniade  
 that there was a full Agreement of all the An- pædobaptisino.  
 tients, who do with one Mouth affirm, that this  
 Custom of baptizing Infants has been in use ever  
 since the Apostles times, confessed igenuously,  
 that he did put a great Value upon such a Con-  
 sent of the Church, and should be much moved  
 with such an Agreement of the ancient Christian  
 Writers: and that if this could be proved by  
 competent Testimonies, he was not so obstinate  
 as to slight so forcible a Reason: especially if  
 such Authors were produc'd to prove this, as  
 lived very nigh the Apostles times. And there-  
 fore he earnestly desir'd that the Testimonies of  
 this matter should be shewn to him. And ha-  
 ving read them, and (as he was a Man of good  
 sense) diligently consider'd 'em; he alter'd  
 that Opinion which he had taken up from  
 a mistaken Understanding of the Scripture.  
 which happened in him because he was endued  
 with these three good Qualities.

The Fear of God and Reverence for his Word:  
 so that it was by Occasion of that Zeal for  
 truth that he fell into this way.  
 Judgment and good Sense: so that he quickly  
 perceived the Force of an Argument.  
 Modesty and a meek Temper, which caused  
 that when he had heard and comprehended the  
 truth, he did not obstinately withstand it.

THE



*Quotations out of Tertullian. p. 22.*

§ 1. A Premonition concerning *Tertullian* and *Origen* at they were guilty of great Errors: yet may serve for Evidence of the Practice of the Church at that time. *Origen's* strange Opinion of Original Sin, that it is deriv'd from Sins which the Soul has committed before it was united to the Body. § 2. *Tertullian* reckons the Time or Age of one's receiving *Baptism* among those Questions that are not essential to it. § 3. He takes it for a Prescription or standing Rule, That none can be saved without *Baptism*; and Answers the Objection of the Apostles at being baptiz'd; refusing those that say, Faith is sufficient for Salvation without *Baptism*. § 4. He allows Laymen to baptize in case of the danger of Death; and says, If they refuse to do it, they are guilty of the Party's Excommunication. § 5. Speaking of the weightiness of *Baptism*, he advises the delay of it in the case of several sorts of Persons; as of Infants till they are of Age to understand; unmarried Persons and young Widows, till the danger of Lust be over. And in Contradiction to what he said before, says, That an entire Faith is secure of Salvation. And of Infants says, What need has their innocent hearts to make such haste for the forgiveness of Sins? § 6. He in another Book speaks of Infants as being unclean and sinful; and that they are not holy, nor can enter into the Kingdom of God till they are baptiz'd; contrary to what he said before. § 7. An Attempt to reconcile these Differences in his Sayings. He seems to have thought, that in case of danger of Death, Infants, Virgins, Widows, &c. must be baptiz'd presently, otherwise they might better be delay'd. § 8. This is agreed to have been his Opinion by several both of the Perdobaptists and the Perdobaptists. The unfair dealing of *Rigobertus*, leave out of the last Edition (without giving any Reason, from the MSS.) those words of *Tertullian* that were in the former Edition, which do plainly express this meaning. § 9. It appears by his words, that the baptism of Infants and Godfathers for them, were then in use. § 10. His absurd Comment on *Mat. 19. 14.* For little Children, &c. § 11. He says the Heathens had a Rite of baptizing, and call'd it Regeneration.

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§ 12. He takes the *Holliness* mention'd 1 Cor. 7. 14. for baptismal *Holliness* designed to them. § 13. His Book of Baptism had not come into the hands of most of the learned Men of the next Centuries: or else they would not quote him, as being an Heretic. Yet S. Hierom had seen it.

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the Apostles  
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### CHAP. V.

*Quotations out of Origen, p. 33.*

§ 1. That Infants were then baptis'd by the usage of the Church. § 2. His Enquiry for what Sins they were baptis'd. § 3. His Testimony that the Apostles order Infants to be baptis'd. § 4. Some Passages of his that are to this purpose, but are spurious or doubtful, rejected. § 5. His Homilies on S. Luke were certainly translated by S. Hierom. § 6. What credit is to be given to the others that were done by Rufinus. § 7. An Objection of Mr. Tomb's against their being authentic, considered. And in what sense Origen laid any Foundation for Pelagianism. § 8. That Rufinus would never have inserted any thing making for the Doctrine of Original Sin: that his private Opinion was against it. § 9. He enquires whether the Guardian Angel given to Infants and spoken of Mat. 18. 10. be given at their Birth or at their Baptism. § 10. The Advantages that Origen has to know the practice of Christians from the beginning.

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### CHAP. VI.

*Quotations out of S. Cyprian, p. 44.*

§ 1. The Letter written by him and 66 Bishops of Council with him, in answer to Fidus, who had asked their Opinion, whether an Infant might be baptis'd before he were eight days old. § 2. There is not in Antiquity any piece more clearly prov'd to be genuine than this Letter. § 3. The Ignorance of those that enquire why this Council is not in the Volumes of Councils. § 4. A Reflection on that Observation of Gratian that there is in the Councils no earlier mention of Infant Baptism, than in the Council of Carthage, Ann. 418. § 5. S. Austin, who had said that Infant Baptism was instituted in any Council, but was ever in use, does not contradict himself in citing this Council, which does

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Institute it, but takes it for granted. § 6. The reason why the Argument used by these Fathers to satisfy *Pyrrhus*, seem to some Men frivolous. § 7. The force of the Argument for Infant Baptism from such a Debate, managed by so many ancient Men, and so high the time of the Apostles; of whom not one made any doubt but Infants were to be baptiz'd. § 8. Of the *Kiss of Peace*, then usually given to the new-baptiz'd Person. § 9. They then held, That to suffer an Infant to die unbaptiz'd, was to endanger its Salvation. § 10. A Mistake of Mr. *Daille* in the reading of this Letter. § 11. Another Passage of *S. Cyprian*, speaking of Infants as baptiz'd. § 12. *S. Austin's* Note on it. § 13. Another of the absolute necessity of Baptism to Salvation. § 14. Note on that Text *Job. 31. 6.* and the Argument drawn by some Antipædobaptists from it.

## C H A P. VII.

*A Quotation out of the Council of Eliberis, p. 39.*

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§ 1. They speak of some Infants carried over from the Catholick Church to the Sectaries. § 2. The severe Penance they inflict on such as have, after years of desertion, revolted to the Schismatics, and would return to the Church.

## C H A P. VIII.

*Out of the Council of Neocaesarea, p. 61.*

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§ 1. Can. 6. *That a Woman with Child may be baptiz'd when she please, &c.* § 2. The Antipædobaptists explanation of the reason of this Canon. § 3. The Pædobaptists explanation of it. § 4. That the words are capable of either of the senses: but the notation of the word *ἡ* inclines more to the latter. § 5. The Emphasis of that word, useful likewise to shew the force of that Text *1 Cor. 7. 1. 2.* against Polygamists. § 6. *Grosius* cites *Balsamon* and *Zonaras*, as if they had represented the Council as determining against Infant Baptism. § 7. The Words of those two Commentators produced large to the contrary. § 8. The Words of this Council prove nothing for or against Infant Baptism.

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### C H A P. IX.

*Out of Optatus Bishop of Milevis, p. 68.*

§ 1. The Donatists had no difference with the Catholics about the manner or subject of Baptism. § 2. Optatus speaks of Baptism as fit for Infants.

### C H A P. X.

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*Out of Gregory Nazianzen, concerning St. Basil's being baptiz'd in Infancy, p. 69.*

§ 1. Gregory describes Baptism by a peculiar sort of Periphrasis [*the diurnal formation, &c.*] § 2. He speaks of the same as applied to St. Basil in Infancy.

### C H A P. XI.

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the Apostles  
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*Other Quotations out of S. Gregory, concerning the Doctrine of Infant Baptism, p. 73.*

§ 1. He had the most reason to be prejudiced against the Doctrine of the necessity of Infant Baptism. § 2. An Abstract of his Sermon concerning Baptism; the several Names of Baptism: It is a Seal for those that enter into this Life, &c. There is no other Regeneration but this. § 3. Against the delay of Baptism. § 4. His Exhortation to Parents to baptize their Infants without delay. § 5. His Answer to the Pretences of those that put off Baptism. § 6. Infants dying unbaptiz'd, and others that miss of Baptism nor by their own fault, will not be punish'd: but yet neither will they be glorified. § 7. Infants that are in any danger of dying must be baptiz'd presently: Others, he advises, should be baptiz'd about three years old. § 8. He declares he will baptize an adult Person that is an Arian, or does not believe the Trinity. § 9. Some Observations from the whole. 1. A plain Specimen of Grotius's foul dealing in perverting the Sense of Nazianzen's Words concerning the loss suffer'd by Infants dying unbaptiz'd, to a quite contrary purpose; as if his meaning were, That Infants did not use to be baptiz'd. § 10. 2. An Abstract of what Nazianzen appears to have held about the Fate of those Infants that did obtain Baptism, and of those that miss'd of it. § 11. 3. His and other Authors frequent use of the word

## the First Part.

sanctified or holy for baptized. The Paraphrase of S. Paul's Discourse 1 Cor. 7. 14. given according to their sense: Several Observations from Scripture and Antiquity that do confirm that sense. The inconvenience of some other Explications. § 12. An Enquiry on occasion of St. Gregory's refusing to baptize *Arians*, and the Catholics then refusing Communion with them: how far the Catholics now can admit the Project of the *Socinians*, call'd, *The Agreement between the Unitarians and the Catholic Church*. § 13. They explain the Divinity of Christ only by God's inhabiting in him. § 14. They have alter'd their Notion of the *Abyss* from one Extreme to the other, and yet keep their main Article still, of Christ's having no Nature but the Humane. § 15. The ill colours they put on the Catholic Faith. § 16. The Progress they boast they should make, if they had a Toleration, has no precedent in former Ages. § 17. Difference in lesser Opinions, is no bar against Communion: But it is otherwise in Fundamentals. § 18. The mean Opinion they have of Christ's Satisfaction. § 19. The distinct Assemblies, which they say they will hold for preserving the Doctrine of the Unity of the God-head are needless. § 20. Their virulent endeavour to blacken the *Nicene Creed*.

## C H A P. XII

Out of S. Basil, p. 100.

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Apostl. 260.

§ 1. An Abstract of his Sermon perswading People to Baptism. § 2. Any time of one's Life proper for Baptism. § 3. He speaks to several of his Auditory, as having been instructed in Christian Religion from Infancy, and not yet baptized. § 4. Many at that time were perswaded of the Truth of Christian Religion, and intended to be baptized into it some time or other, but put it off. These Mens Children were instructed in it, but not yet baptized; because the Parents themselves were not yet baptized. § 5. He proves the necessity of Baptism from the Threat denounced against an Infant that was not circumcised on the eighth day. § 6. His rhetorical Discourse against the delay of Repentance and Baptism. § 7. He tells some People that had wrote to him of Baptism, that they must first be instructed, and then

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then admitted to Baptism. § 8. His explication of *John* 3. 3, 5. § 9. He speaks of Boys and little Children joyning in the Divine Offices. § 10. He advises *Valens* to have his Child baptized by the *Catholics*; but *Valens* would have it done by the *Arians*. § 11. A Disquisition concerning the Age of that Child.

### C H A P. XIII.

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**T**HE meaning and full import of a Rule given in any old Book for the doing of any thing is not so well apprehended by us, unless we understand the History of that nation and of that time in which the said Rule was given. And this holds especially for such Rules as are express'd in very short and general Words. For 'tis common for a Rule or Law to be so worded, as that one may perceive that the Lawgier has supposed or taken for granted, that the People to whom it was given did already know and understand some things which were previous to the apprehending of his meaning: so that 'twas needless to express 'em. But those things were ordinarily known to the People of that time and Place; yet we that live at so great a distance of time do not know 'em without an inquiry made into the History of the State of that time, as to those things which the Law speaks of: and consequently without such inquiry the Law or Rule that was plain to them, will in many particulars be obscure to us. So, for Example, many of the *Grecian* and *Roman* Laws, whereof we have Copies yet extant, would not be well understood by us, unless they were explain'd to us by such as have skill in the History of the state of Affairs in those Empires. And so, many passages in the Books of the new Testament of our Saviour Christ are not rightly apprehended without having recourse to the Books of the old Testament, and other Books wherein the Customs of the *Jewish* Nation are set forth, for understanding the state of Religion among that People at that time when our Saviour gave his Rules.

And another thing that does much help us in understanding the meaning of any such old Law, that is given in such short Words, is, to observe and learn how the Men that liv'd in, or so near that Time, that the meaning of the Law-giver must easily be known by 'em, did

did practise it. For in what particulars soever we may doubt how or in what manner it is to be executed, these Actions and Declarations do serve as Precedents to us upon the said Law. And this holds especially in such Laws as have been in continual use from the time of their enacting to this time.

Now our Saviour's Law concerning *Baptizing all the Nations*, is, as I shewed in the Preface, set down in Scripture, in very short and general Words: And many People of later times have doubted whether it is to be understood to reach to the baptizing of Infants, or only of adult Persons. All that have any such doubt, ought to have recourse to the two several helps for understanding the said Law, which I have here propos'd.

I mean, they ought to learn as well as they can, what was the State of the *Jewish Religion* as to Baptism, and before that time when our Saviour gave his Order for baptizing all the Nations; and what we may suppose the Apostles did of themselves already know concerning its being proper or improper for Infants, which it might not be so needful for our Saviour to express in his new Direction to 'em.

And also they ought to learn as well, as they can, how the first Christians did practise in this matter: whether they baptiz'd their Infants or not.

'Tis the later of these two things, that I have taken upon me as my task to shew, viz. how the Primitive Christians did practise: and this I do by giving you their own Words, without omitting any that I know of in the first 400 years after Christ.

But yet some knowledge of the other point also (viz. how the Jews in and before our Saviour's time did act in reference to the baptizing of Infants) is very necessary to a right understanding of the Words both of our Saviour and his Apostles, and also of the primitive Christians; and he that knows nothing of it, is so incompetent a judge of the force of their Sayings, that I think it needful for the use of ordinary Readers to premise, by way of Introduction, some account of the matter also.

But I do not pretend, in this Introduction, to treat of the custom of the Jews in baptizing Infants before our Saviour's time, to do as I do, in the Book itself, wherein I treat of the custom of the Christians in baptizing them after it: That is, to reach all the

ities that are about that matter. Partly because Quotations for that purpose are to be search'd for in books with which I am not so well acquainted: And partly because those few which I shall produce, will make clear enough that there was such a custom. I shall therefore content my self with reciting such of 'em as have been already made use of by Learned Men: Such as *Winsworth on Gen. 17.* *Dr. Hammond's Annotations on Mat. 3. Mat. 19. Mat. 23. John 3. is. Six Queries. is. De- of Infant Baptism.* *Selden de jure Nat. & Gent. justa tract. is. de Synedrion. is. de Successionibus, &c.* *Dr. Lightfoot. Hor. Hebr. on Mat. 3. and John 3. is. Harmony on Testaments: Luke 3. Jacob. Alting. praelectio 7. de profec- &c.* and the Learned Author of the *Discourse concern- Lent. Pt. 2. Ch. 26.*

First then, it is Evident that the custom of the Jews be- fore our Saviour's time (and, as they themselves affirm, in the beginning of their Law) was to baptize as well Circumcise any Proselyte that came over to them from Nations. This does fully appear both from the Books of the Jews themselves, and also of others that under- stand the Jewish customs and have Written of 'em. They would all Mankind beside themselves to be in an un- clean State, and not capable of being enter'd into the Covenant of Israelites without a *Washing or Baptism*, to note their Purification from their Uncleaness. And this was called the Baptizing of 'em unto *Moses*.

This custom of theirs is fully and largely set forth by *Maimonides. Isuri Bin. c. 13. & 14.* He had been saying there that the *Israelites* themselves were enter'd into Covenant by Circumcision, Baptism, and Sacrifice. And then he adds,

And so in all Ages when an Ethnic is willing to enter into the Covenant and gather himself under the Wings of the Majesty of God, and take upon him the Yoke of the Law; he must be Circumcised, and Baptized, and bring a Sacrifice; or if a Woman, be baptized, and bring a Sacrifice. As it is written (a); As you are, so shall the Stranger be. How then? By Circumcision, and Baptism, and bringing of a Sacrifice. So likewise the Stranger [or Proselyte] thro' Generations; by Circumcision and Baptism and bringing of a Sacrifice. And what is the Strangers Sacrifice? A

b Burnt-

## Jews baptiz'd Profelytes.

Burnt-offering of a Beast, or two Turtle Doves, or young Pigeons, both of 'em for a Burnt-offering.

And at this time, when there is no Sacrificing; they may be circumcis'd and baptiz'd; and when the Temple shall be built, they are to bring the Sacrifice.

A Stranger that is circumcis'd and not baptiz'd; or baptiz'd and not circumcis'd; he is not a Profelyte till he be both circumcis'd and baptiz'd. And he must be baptiz'd in the presence of three, &c.

Even as they circumcise and baptize Strangers; so do they circumcise and baptize Servants that are received from Heathens, into the name of Servitude, &c.

When a Man or a Woman comes to join as a Profelyte; they make diligent inquiry concerning such, lest they come to get themselves under the Law for some Riches they should receive, or for Dignity that they should obtain, or for fear. If it be a Man; they inquire whether he have not set his Affection on some Jewish Woman: or a Woman, her Affection on some young Man of Israel. If on such like occasion be found in them, they make known unto 'em the weightiness of the yoke of the Law, and the labour that is in the doing thereof, above that which People of other Lands have: To see if they will go back. If they stay it upon them, and withdraw not; and they see that it comes of Love; then they receive 'em, &c.

Therefore the Judges received no Profelytes all the days of David and Solomon. Not in David's days, lest they should come of fear: Nor in Solomon's, lest they should come because of the Kingdom and great Prosperity which Israel then had. For whoso comes from the Heathens for anything of the Vanities of this World, he is no righteous Profelyte. Notwithstanding there were many Profelytes that in David's and Solomon's time joined themselves in the presence of private Persons: and the Judges of the great Sanhedrion had a care of 'em. They drove 'em not away, nor were they baptiz'd, out of any place: Neither took they near to them, until their after-fruits appeared.

Maimonides gives at the same place an account of several Circumstances of Time, Place, &c. observed in this act of baptizing a Profelyte. As that, They baptiz'd not a Profelyte on the Sabbath, nor on a holy day, nor by night, &c. nor do it in a confluence of Waters, &c. As soon as he is whole of the wound of Circumcision, they bring him to baptism: And being placed in the Water, they again immerse him, &c. And such a confluence of Waters, Jonathan

## Jews baptiz'd Profelytes.

5

*Galdee Paraphrase* determines ought not to be less than of the measures called *Sata*, where he Paraphrases on *rod. 29. Lev. 11.* and other Places.

The *Talmud* says the same thing of receiving Profelytes by Baptism: only whereas *Maimonides* speaks of the number of three, as necessary to be present at the baptizing; the *Talmud Babylonick* does not insist on any more than two grave Men.

*Talmud. Babylon. Mass. Fevamoeth, fol. 47.*

When a Profelyte is received, he must be Circumcised: and then when he is cured [of the wound of Circumcision] they Baptize him in the presence of two wise Men; saying; Behold he is an Israelite in all things. Or if it be a Woman; the Women lead her to the Waters, &c.

But the *Talmud Hierosol.* *Fevamoth* says as *Maimonides* does, that a Profelyte has need of three (b). And directs the other Circumstances as he does, viz. They do baptize a Profelyte by night (c). And, They were not baptized till the pain of Circumcision were healed (d).

And the same continues to this day to be the practice of the present Jews. For so *Leo Modena* in his History of them. Ps. 5. CH. 2. speaking of a Profelyte's admission; They take and Circumcise him: and as soon as he is well of his sore, he is to wash himself all over in Water: and this is to be done in the presence of three Rabbis, &c. And so from thenceforth he becomes as a natural Jew.

The Books do speak of this Washing, or Baptism, as absolutely necessary; and an Ordinance without which he was to be counted a Profelyte: So

*Gemara Babylon. ad riv. Cherishoth. c. 2.*

The Profelytes enter'd not into Covenant, but by Circumcision, Baptism, and sprinkling of Blood.

And *Tic. Fabimoeth. c. 4.*

He is no Profelyte unless he be Circumcised and Baptized. And, If he be not Baptized; he remains a Gentile [or Pagan]. And there is in that Chapter a proof given of that Opinion of the necessity, which I shall have occasion by and by to mention.

*Maimonides* says the same thing, as we saw in the Chapter I quoted before (e).

b 2

Also

(b) Fol. 46. 2. (c) Fol. 46. 2. (d) Fol. 47. 2. (e) *Isur* c. 13.

## Jews baptiz'd Profelytes.

Also the *Tahnud Tract. Repudii*. Speaking of *Joshua's* Father-in-Law.

*He was made a Profelyte by Circumcision and Immersion in Waters.*

This custom of the Jews continued after Christ's time and after their expulsion from the Holy Land; and continues (as I shew'd from *Leo Modena*) to this day, if there be any that now a-days do turn Profelytes to their Religion. Wherever they sojourned; if they found any of that Country that chose to be of their Religion, they would not admit him, unless he would first be washed and baptized by them. And some Heathen Writers do express a great deal of Scorn and Disdain at this their valuing themselves upon their own Purity in comparison with other Nations. So *Arrianus*, a Philosopher at *Rome* (about the year Christ 147) jeers (f) those that turn'd Profelytes to the Jews, calling them *Βαπτίζοντες*; *dipt*: and describes their custom to be, that when a Man is so dipt by them, he is accounted *ἰσχυρὸς Ἰουδαῖος*, a right Jew: and one that is a counterfeit Profelyte to them, *καταβαπτίζων* one that puts an abuse upon their Ceremony of Baptism.

This solemn baptizing of Profelytes differed from the rest of their divers Baptisms (which *St. Paul*, *Heb. 9* says were customary among the Jews) in this; that the others were upon new occasions of uncleanness, &c. many times repeated: but this was never given but once to one Person. It was called (as *Dr. Lightfoot* shews) *Baptism for Profelytism*, distinct from *Baptism for uncleanness*.

§. 2. It is not very material to our purpose to inquire upon what Reasons or Authorities this custom of the Jews of baptizing all Profelytes was grounded. All that is material, is to know that they had time out of Mind for this custom. And for that, the Sayings of their own Writers here produc'd are a sufficient Evidence. Yet I shall add a few Words in shewing how they prove the necessity of this Washing, or Baptizing, from *Moses's* Law.

They take notice that *Moses* *Numb. 15. 15*. orders One Ordinance shall be both for you of the Congregation and also for the Stranger [or Profelyte] that sojourns with you. An Ordinance for ever in your Generations: And

(f) Dissert. in Epistol. l. 2. c. 9. (g) *Hor. Heb.* on 3. 6.

So shall the Stranger be before the Lord. One Law and manner shall be for you and for the Stranger, &c. Now reckon that the Israelites themselves were at their going into Covenant with God at the time of their giving the Law in Mount Sinai, all of 'em washed or sized. So they understand those Words, *Exod. 19. And the Lord said unto Moses; Go unto all the People and sanctifie them to day and to morrow, and let 'em wash their Clothes, and be ready against the third day: the third day the Lord will come down, &c.* They understand the meaning of that Command by which Moses to sanctifie the People on those two days, to be washing of 'em: and so that word, *to sanctifie*, does commonly signifie in the Jewish Law (as several Writers have shown by many instances; and I also do in Book (h) give some) especially when 'tis spoken of man sanctifying other Men. And *Maimonides, Mich. it. More Nebochim. Pt. 3. c. 33.* says; This is a; that wheresoever in the Law the washing of the Body Garments is mention'd, it means still the washing of the Body. And the same is affirmed; *Gemara Babyl. Zabimoth. c. 4. Fol. 46.* And so *Aben Ezra*, on that of Scripture (i) where *Jacob* being to meet with *at Bethel*, said to his household; *Be clean, and change Garments*; understands the washing of their Bodies. *Selden* (k) shews by the Expositions which the Jewish Commentators give on *Levit. 11. 23, 28, 40. Lev. 14. 8, 47. Numb. 19. 10, 21. Numb. 31. 24.* and several other Texts where washing of Garments is mention'd, that they always understand washing of the Body. And for the like understanding of the said place in *Exod. 19. 10.* quotes *Mechilta. Nachme. R. Bechai. Moses Mikotzi, &c.* That they gave this (Baptism of the Jews, and the Command for Profelytes to be as the Jews were) as a proof Profelytes must be baptiz'd, appears by the words *Maimonides* in the place before quoted. For he first thus; *By three things did Israel enter into Covenant, Circumcision, and Baptism, and Sacrifice. Circumcision in Egypt, as it is Written; no Uncircumcited Person shall eat thereof, &c. Baptism was in the*

b 4

Wilderness

(h) Pt. 1. CH. XI. §. 11. (i) Gen. 33. 2. (k) De Synedr. c. 3. (l) Exod. 12. 48.

*Wilderness just before the giving of the Law: as it is Written (m); sanctifie them to day and to morrow and let them wash their Cloths. And Sacrifice: as is said (n), And he sent young Men of the Sons of Israel which offer'd Burnt-offerings, &c.*

And then he adds that which I recited before concerning Profelytes; And so in all Ages when an Ethiope is willing, &c. he must be Circumcised, and Baptized, and bring a Sacrifice: As it is written; As you are, so shall the Stranger be, &c.

And so says the Talmud. Tract. Repud.

Israel does not enter into Covenant but by these things, by Circumcision, Baptism, and Peace Offering. And the Profelytes in like manner.

And again, ad Tit. Cherithoth. c. 2.

As you are so shall the Stranger be. As you are, thus as was done to your Fathers. And what was done to them? Your Fathers did not enter into Covenant but by Circumcision, and Baptism, and sprinkling of Blood. So neither Profelytes enter into Covenant, but by Circumcision, and Baptism, and sprinkling of Blood.

And Rabbi Solomon. in loc.

Our Rabbies teach that our Fathers enter'd into Covenant by Circumcision, and Baptism, and sprinkling of Blood, &c.

The ancient Christians, especially such of 'em as lived in places where they could have converse with Learned Jews, and might learn from them the meaning of the Hebrew Phrases used in the old Testament do also speak of this Baptism of the Jews.

So Gregory Nazianzen. Orat. 39. shewing the pre-  
 Eβραϊστικὴ Μορφή ἀλλ' ἐν ὕδατι καὶ πρὸς τὴν ἐν ὕδατι καὶ ἐν τῇ βαλάντῃ τυπῶντι τὴν τῆς ἡγίας, &c. Moses gave a Baptism, but that was in Water only. And before that, they were baptiz'd in a Cloud and in the Sea. But these were but a Type [Figure] of ours; as Paul also understands it.

And St Cyprian. Epist. 73. ad Jubatanum.

Alia enim fuit Judaeorum sub Apostoli ratio: alia Gentilium conditio. Illi quia jam legem & Moysen antiquam

*num baptisma fuerant adepti, in nomina quoque Jesu Christi erant baptizandi.*

The case of the Jews who were to be baptiz'd by the Apostles was different from the case of the Gentiles; for the Jews had already, and a long time ago, the Baptism of the Law and of Moses; and were now to be baptiz'd in the Name of Jesus Christ.

Also St. Basil in his Oration of Baptism, compares together the Baptisms of Moses, of John, and of Christ. Those Words I shall quote Pt. 1. CH. XII. § 7. of this collection.

And Mr. Selden. *de Synedr.* l. 1. c. 3. observes that that saying of St. Paul, 1 Cor. 10. 1, 2. *All our Fathers were baptized unto Moses in the Cloud and in the Sea,* would have been difficult for those to whom St. Paul wrote, to make any sense of; had it not been a thing well known at that time when the Apostle wrote, that the Jews look'd upon themselves as having been enter'd into Covenant by Baptism: and that St. Paul spoke as alluding to that. And Dr. Hammond concludes the same (o).

§. 3. Secondly, It is to be observ'd, that if any such Profelyte who came over to the Jewish Religion and was baptiz'd into it, had any Infant Children then born to him; they also were at the Father's Desire circumcised and baptiz'd, and admitted as Profelytes. The Child's Inability to declare or promise for himself was not look'd on as a Bar against his Reception into the Covenant: but the Desire of his Father to dedicate him to the true God, was counted available and sufficient to justify his Admission. So that it was with such a Profelyte, as it was with Abraham at his first Admission to the Covenant of Circumcision: As Abraham of 99 year old, and Ishmael his Son of 13 year old, and all the Males in his House that were 8 Days old or upward, were circumcised at the same time; so such a Profelyte, with all his, were both baptiz'd (and circumcised if they were male Children) and had each of 'em a Sacrifice such as was by Law (p) requir'd for a Jew Child made for 'em: but if Females; they were baptiz'd, and a Sacrifice was offer'd for 'em.

b 4

And

(o) Six Queries. Inf. bapt, §. 7, 8. (p) Luke 2. 24.

# Jews baptiz'd the Children of Profelytes.

And the Reason which the Jewish Writers give, why it was not necessary to stay to see whether the Child when come to age, would be willing to engage himself in the Covenant of the true God, or not, is this; That it is out of the reach of any Doubt or Controversie, that *this is for his good.* Where there may be any Question made whether a thing be beneficial, or not; the Concerns of a Child are not to be disposed of by another; but here the Benefit of being dedicated to *Jehovah* (by which Dedication these Rites were the Sacrament or Seal) is evident and unquestionable. One may (as they give the Reason) *privilege a Person, tho' he be incapable of knowing it: but one ought not to disprivilege a Person without his Knowledge.*

They judge therefore that a Profelyte had no more need to expect his Child's Consent to be cleansed by this Baptism or Washing from the unclean and accursed Estate in which he was born, than a natural Jew had to make any such Delay in giving his Child Circumcision, the Seal of the Covenant. Which Delay, instead of being cautious, would have been impious. The Reason of theirs will appear in their Sayings, which I am now going to produce.

*Gemara Babylon: Chetuboth. c. 1. fol. 11.*

*If with a Profelyte his Sons and his Daughters be made Profelytes; that which is done by their Father redounds to their Good.*

And 'tis not only the *Gemara* (which perhaps some will object against, as not being ancient enough) but the Text of the *Misna* it self, both in the *Babylonian* and in the *Jerusalem Talmud*, which speaks at that place of a Child becoming, or being made, a Profelyte. For the *Jerusalem Misna* says, that if a Girl born of heathen Parents be made a Profelyte after she be three Year and a Day old; then she is not to have such and such Privileges there mention'd. And that of the *Babylon Edition* says, that if she be made a Profelyte before that Age, she shall have the said Privileges. Both agreeing (as *Selden* reciting (q) those places observes) that a Child of never so little Age might by their custom be made a Profelyte. And then the *Gemara* there gives the Reason, or rather takes

(q) De Synedrjjs. l. 1. c. 3.

## The Jews baptized the Infants of Profelytes,

11

off the Objection which might be made because their Nonage, saying :

they are wont to baptize such a Profelyte in Infancy upon Profession of the House of Judgment [the Court] For *it is for his good.*

And the Gloss there (having first put in an exception, if the Father of the Child be alive and present, the Child is baptiz'd at his request : but if not, on the Profession of the Court) comments thus on those words.

They are wont to baptize. *Because,* says the Gloss, *he is made a Profelyte without Circumcision and Baptism.* on the profession of the House of Judgment. *That is,* three Men have the care of his Baptism, according to Law of the Baptism of Profelytes, which requires three : who do so become to him a Father. And he is by so made a Profelyte, &c.

So that, as Selden there expresses it, *A Profelyte, if of age,* he professes to the Court, that he would keep Moses's Law. But in the case of Minors, the Court itself did profess in their Name the same thing. Just as in the Christian Church the Godfathers do : at least, if their Parents were there to do it for 'em.

And Maimonides in the Chapter I quoted before, *Issur* c. 13. §. 7. after he has discours'd what I there recited of the Baptism of grown Persons made Profelytes, says the same that the Gemara had said.

*A Profelyte that is under age they are wont to baptize on the Knowledge [or Profession] of the House of Judgment [or Court] Because this is for his good.*

If a Child were fatherless, and his Mother brought him ; they baptiz'd him at her Desire : but the Court professed for him. As the Gemara says at the place foregoing.

Concerning the Age of the Child to be baptized, they had this Rule : *Any male Child* of such a Profelyte, *that was under the Age of 13 Years and a Day ; and Females that were under 12 Years and a Day,* they baptized Infants at the Request and by the Assent of the Father, or Authority of the Court ; because such an one was *yet the Son of Assent ;* as they phrase it, i. e. not capable to give assent for himself : *but the thing is for his good.*

they were above that age, they consented for themselves. This Selden shews, both in his *Book de jure Nat. Gent. juxta Hebr. eos*, l. 2. c. 2. and also *de Synedr.* l. 1. by particulars too large to be inserted here.

Rabbi

*Rabbi Joseph* indeed gives this Sentence, that when they grow 10 years, they may retract. Where the *Gloss* thus; *this is to be understood of little Children, who made Proselytes together with their Fathers.* And same is the Opinion of some People concerning Christians Children baptized in Infancy. But the Council of *Trent* anathematizes (\*) this Opinion.

What has been said of the Baptism of Children Proselytes, is to be understood of such Children as were born before the Parents themselves were baptized: all the Children that were born to them afterward, reckon'd were clean by their Birth; as being born to Parents that were cleansed from the polluted State of Heathenism, and that were in the Covenant of *Abraham* and were become as natural Jews. They therefore do by them only the same thing that the natural Jews do by their Children: that is, for the Male Children they used Circumcision, and Sacrifice or Offering; and the Females only a Sacrifice.

*Dr. Hammond* did indeed once maintain the contrary in a Dispute (†) with *Mr. Selden* and *Mr. Tombs*: he thought that both the Children of natural Jews were wont to be baptized; and also the Children of Proselytes born after their Parents Baptism. But the learned Men that have since made a more exact Enquiry in the Bottom of the learned Jews, have found and given their Verdict that *Selden* was in the right, and the Doctor in a Mistake in that matter. And *Bp. Taylor*, *Mr. Walker*, &c. have followed him in that Mistake.

The natural Jews reckon'd that neither they themselves nor their Children did stand in any need of Baptism, never since the time (which I mention'd before) when their whole Nation, Men, Women, and Infants, were baptized before the giving of the Law on mount *Sinai*. 'Twas our Saviour who first order'd himself and by his forerunner, that every particular Person, Jew or Gentile, or of what Parents soever born, must be born (‡) again of Water. As for the Proselytes Baptism, it was a Rule among 'em, as *Mr. Selden* shew'd that it was never reiterated on him or his Posterity.

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(\*) Sess. 7. Can. de Baptismo. 14. (†) Defence of Inf. B. (‡) John 3. 3, 5. (u) De jure Nat. & Gent. l. 1. s. c. 2.

Other learned Men do shew, that *Milim baptizati habentur baptizati*. "He that is born of a baptized Parent is accounted as baptized. And Dr. Lightfoot gives as their Rule, *The Sons of Proselytes, in following generations were circumcised indeed; but not baptized—being already Israelites*;

And tho' the Child were begotten and conceived in the womb before the Parents were baptiz'd, yet if they (and particularly if the Mother) were baptized before it was born into the World, the Jews had a Saying (which is noted by (x) Dr. Hammond himself) recorded by *Maimonides. Iff. Bia. c. 13.* and also in the *Talmud*.

*A heathen Woman, if she is made a Proselyte when big with Child; that Child needs not Baptism: for the Baptism the Mother serves him for Baptism.*

4. Thirdly, This is also plainly prov'd and agreed by the learned Men aforesaid and by all others, to have been the custom of the Jews; that if they found any Child that had been expos'd in the Fields, Woods, or high-Ways by the Heathens; or if they took in War any Infant Children, whom they brought home as Booty, and intended to bring 'em up in their Religion; they baptiz'd 'em in Infancy, and accounted 'em as Proselytes. I say,

*Maimonides. Halach Aibdim. c. 8.*

*An Israelite that takes a little heathen Child, or that finds an heathen Infant, and baptizes him for a Proselyte: he holds he is a Proselyte.*

At this Baptism of such a Child the Owner of him was wont to determine whether he should be a Slave or a Freeman: and he was baptiz'd in the Name of the one or the other accordingly. To which purpose is that Rule *Rabbi Hizekiah*, set down in the

*Hierosol. Jeramoth. fol. 8. 4.*

*Behold, one finds an Infant cast out, and baptizes him in the Name of a Servant: Do thou also circumcise him in the Name of a Servant. But if he baptize him in the Name of a Freeman: Do thou also circumcise him in the Name of a Freeman.*

These Cases were very frequent. For besides that many Proselytes of the Gentiles came over with their Children;

(x) Six Quer. Inf. bapt. §. 109.

Children; The Jews custom in War was to bring away the Children of the People whom they conquer'd, they might either make Servants of 'em, or if they took a liking to 'em, adopt them for their own. And 'twas a common thing with the Heathens to expose their Infants, whom they would not be at the charge to bring up, in the High-Ways, &c. So that Dr. Lightfoot says (y) *The baptizing of Infants was a thing as well known to the Church of the Jews, as ever it has been in the Christian Church.*

§ 5. Now this gives great Light for the better understanding the meaning of our Saviour, when he bids his Apostles (x), *Go and Disciple all the Nations, and baptize 'em.* For when a Commission is given in such short Words, and there is no express Direction what they shall do with the Infants of those who become Profelytes, the natural and obvious Interpretation is, that they must do in that matter as they and the Church in which they liv'd always used to do.

As now at this time, if an Island or Country of Heathens be discover'd, and a Minister be sent out to them by the Bishops of the Church of England, who should say, *Go and convert such a Nation and baptize 'em.* He would know without asking any Question, that he must baptize the Infants of those who being converted offer'd them to Baptism; because he knows that to be the Meaning and the Custom of that Church or Bishop by which he is sent. And on the contrary, if any one were sent from a Church or Congregation of Antipædo baptists with a Commission of the same Words, *Go and convert such a Nation and baptize 'em;* He would take for granted that he must baptize none of their Infants, because he knows that to be contrary to the meaning and custom of the Church that sends him.

So when the Apostles were sent out to the Heathen Nations with a Commission of no other Words than these, *Go and disciple [or profelyte] all the Nations, baptizing 'em in the Name of the Father, and of the Son, and of the Holy Spirit:* when the case came in hand of the Infants Children of those that were *discipled*, what could they think other, but that they must do with 'em as had been usual

(y) Hor. Hebr. on Mat. 3. 6. (x) Mat. 28. 19.

ally done in that Church in which they and their Ma-  
had always liv'd ? Since the Nations were to be pro-  
red, how could they, without particular Order, alter  
thing in the customary way of receiving Profelytes  
the Nations ? For to *disciple* the Nations to Christ, is  
same thing as to *profelyte* 'em to him : and probably  
the *Hebrew* Text of *St. Matthew* was the same Word.  
we see that the customary Phrase and Language  
the Jews was to call the Infants, *young Profelytes*, or  
*disciples* : as I shall shew (a) that *Justin Martyr*, one of  
eldest Christian Writers, calls the Christian Infants  
wise.

If our Saviour meant that the Apostles should make  
Alteration in that matter, and not baptize the In-  
as had been usually done ; it is a wonder He did  
say so.

The Antipædobaptists depend upon this as an unerring  
le ; that since our Saviour did not say (or at least *St.*  
*Matthew* does not recite that he said) *Baptize the Infants*  
; his meaning must have been that they should not  
ize 'em.

But if they would put this case ; Suppose our Savi-  
had bid the Apostles, *Go and disciple all the Nations*,  
(instead of baptizing had said) *circumcise 'em* : An  
ipædobaptist will grant that in that case, without  
more Words, the Apostles must have circumcised  
the Infants of the Nations as well as the grown Men, tho'  
ere had been no exprels Mention of Infants in the  
ommission : So that that is not always an unerring  
le.

And what is the reason that in case Circumcision had  
en appointed for the Nations, it must have been of  
urse given to Infants tho' they had not been expressly  
ned ? The reason is this ; because the Apostles knew  
themselves that Circumcision was usually given to  
ants. If it do appear then, that Baptism was also  
ually given to Infants, and the Apostles must know it ;  
e same Reason would direct 'em to the same Inter-  
etation.

If it had been Circumcision that had been order'd,  
e Apostles going out into the Nations must have cir-  
cised the grown Men at the Age that they found  
them

(a) Pt. 1. CH. II. §. 6. : nfol (s) .88.72.8.15D (4)

them of: but they would have circumcised the Infants also; because one that is to be circumcised at all must be circumcised in Infancy, if one has then the Power and Direction of him. So they must baptize the Infants among the Nations at the Age that they were born of: and we have reason to conclude that they must think themselves oblig'd to give Baptism (or order it to be given) to the Infants also; because by the Rule of Baptism received in their Nation all that were to be baptiz'd at all, were baptiz'd in Infancy; if they had the Power and Direction of 'em.

And tho' the Proof that Circumcision was usually given to Infants, is taken from the Writings of the Old Testament, but the Proof that Baptism was usually given to the Infants of Profelytes is taken only from the Testimonies of the Jews themselves: yet the Jews themselves (how fallible soever they are in Judging of the meaning of the Law, what ought to be done, or how necessary it was, yet) cannot fall of being sufficient Witnesses of the matter of Fact, and able to tell what was actually done among themselves.

The difference which the Jews made between themselves and other Nations in giving Baptism to Gentile Profelytes and their Children, but not to themselves or their own Children, does not at all affect the Question that is disputed between the Christian Paedobaptists and Antipaedobaptists: because in respect of the Christian Religion the Jews themselves have the same need of becoming Profelytes and of being baptiz'd, that other Nations have. The Gospel has concluded all under St. Paul speaking of this very matter of Baptism says, that in respect of it *there is neither Jew nor Greek*: i. e. there is no difference between 'em. The Jews themselves do seem to have understood that when the Christ came, their Nation must be baptiz'd as well as others and therefore they ask'd John (who baptiz'd Jews) *(c) baptizest thou them, if thou be not that Christ, nor Elias*. &c. signifying that if he had been the Christ or Elias they should not have wonder'd at his baptizing of Jews.

The same thing is to be said of that Tenet of the Jews, that the Infant Children of a Profelyte, born

(b) Gal. 3: 27, 28. (c) John 1: 25.

before his Baptism, are to be baptized; but not Children born to him after his Baptism, nor any of their Posterity in any succeeding Generations, they are now look'd on as natural Jews.

This, I say, does not affect the Question of Christian Pedobaptism. Because that Privilege which the Jew had, he supposed himself to have, above other People, is as the Christian Dispensation abolish'd: and because both Pedobaptists and Antipedobaptists are agreed that all Persons do now need Baptism; as well those that are born baptized, as those that are born of unbaptized Parents: our Saviour having satisfied *Nicodemus* (d) that *which is born of the Flesh* (whether of a Jewish or Gentile, baptized or unbaptized Parent) *is Flesh*; and *must be born again*.

The Antipedobaptists are satisfied of this. The only Question is, at what Age they must be baptized. Now the Practice of the Jews before and in our Saviour's time was, that all Persons whom they baptiz'd at all, baptiz'd in Infancy, if they had, as I said, the Power or Possession of 'em in Infancy. And in this manner our Saviour gave no Direction for any Alteration. He took (as *Dr. Lightfoot* (e) says) *into his Hands Baptism such as he found it: adding only this, that he exalted it to a nobler purpose and to a larger use.*

Some Socinians indeed would have the use of Baptism to be abolish'd in all Christian Nations, where the body of the People has once been generally baptiz'd: and do say of Christian Baptism, as the Jews did of theirs; that the Baptism of the Forefathers is sufficient for them and all their Posterity. This Reason against the Continuance of Baptism, which was never thought a Reason by any Christians before, *Socinus* gave about 100 years ago; *Water Baptism* (f) *seems unnecessary for those that are born of Christians, and do imitate their Parents in the Profession of Christianity.* It matters not whether such be baptiz'd or not. And if they be, 'tis all one whether it be at their adult Age or in Infancy. Which Opinion, or one more against Baptism, the Quakers have since taken up. But the Antipedobaptists do hold it necessary, as I said, for every particular Person, and not only

(d) John 3. 6, 7. (e) Hor. Hebr. in Mat. 3. 6. (f) Epist. de baptismo, apud Vossium de Baptismo, Dispr. 13.

only for a Nation at the first planting of Christianity.

And 'tis easie to guess what it was that swayed such into the other Opinion: viz. his Desire of abolishing the Doctrine of the Trinity: which it was hard to accomplish so long as Persons were continually baptis'd in that Faith.

There never was any Age (at least since *Abraham*) which the Children, whether of Jews or Proselytes, were admitted into Covenant, had not some Badge or Sign of such their admission. The Male Children of *Abraham's Race* were enter'd by Circumcision. The whole body of the Jews, Men, Women, and Children were in *Moses's* time baptis'd. After which the Male Children of Proselytes, that were enter'd with their Parents, were (as well as their Parents) admitted by Circumcision, Baptism, and a Sacrifice: the Female Children by Baptism and a Sacrifice. The Male Children of the natural Jews, and such Male Children of Proselytes as were born after their Parents Baptism, by Circumcision and a Sacrifice: and the Female Children by a Sacrifice offer'd for them by the head of the Family. Now as that Circumcision and Sacrifice were to be abolish'd, there was nothing left but Baptism, or Washing, for a Sign of the Covenant and of professing Religion. This our Saviour took (probably as being the easiest and the most operative of all the rest; and as being common to both Sexes, making no difference of Male or Female) and enjoind it (g) to all that should enter into the Kingdom of God. And *St. Paul* does plainly intimate to the *Colossians* ch. 2. v. 11, 12. that it served them instead of Circumcision: calling it, *the Circumcision of Christ*; or *Christ's Circumcision*.

The Baptism indeed of the Nations by the Apostles ought to be regulated by the Practice of *John* and *Christ* himself (who by the hands of his Disciples baptized many Jews) rather than by any preceeding Custom of the Jewish Nation; if we had any good ground to believe that they did in the case of Infants differ, or alter any thing from the usual way. But we have no kind of proof that they made any such alteration. The Commission which our Saviour gave to his Disciples to baptize in the Co-

of *John* during his abode with them, is not at all set  
 on, as I said. And what *John* did in this particular,  
 have no means left to know, but by observing what  
 was done before and after.

There is no express mention indeed of any Children  
 baptized by him. But to those that consider the com-  
 monness of the thing (which I have here shewn) for Peo-  
 ple that came to be baptiz'd to bring their Children along  
 with 'em, that is no more a cause to think that he  
 baptized no Children, than one's minding that in the  
 story of the old Testament there is sometimes 300 year  
 without the mention of any Child circumcis'd,  
 is a cause to think that none were circumcis'd all that  
 while. And whereas 'tis said of the Multitudes that came  
 to *John*, that they were baptiz'd by him, *confessing their*  
*sins* (which Confession can be understood only of the  
 grown persons) That is no more than would be said in  
 case of a Minister of the Church of *England* (which  
 was before) going and converting a heathen Nation.  
 In a short account which should be sent of his Suc-  
 cessor, it would be said that Multitudes came, and were  
 baptiz'd *confessing their sins*: and there would need no  
 mention of their bringing their Children with 'em: be-  
 cause the converting of the grown Persons was the prin-  
 cipal and most difficult thing; and it would be sup-  
 posed that they brought their Children of course.

I shall at *CH. XIII.* of this my Collection, shew that *St.*  
*Ambrose* does take it for granted that *John* must have ba-  
 ptiz'd Infants as well as others, for he does by way of Allu-  
 sion make a comparison between *Elias* and him: and speaks  
 of *Elias's* turning the Waters of *Jordan* back toward the  
 rising head, as a Type of that Baptism of Infants by *St. John*,  
 by which they were reformed from their natural corrupt  
 state, back again to the primitive Innocence of Nature. And  
*Ambrose* does not there stand to prove that any In-  
 fants were baptiz'd by him: but speaks of it as of a  
 thing commonly so understood by all Christians. And  
*Dr. Lightfoot* says on this account (b): *I don't believe,*  
*People that flocked to John's Baptism were so forgetful*  
*of the manner and custom of the Nation, as not to bring*  
*their little Children along with them to be baptiz'd.*

And

(b) *Hes. Hebr. on Mat. 3.*

## Jewish Baptism.

And the same Man, who was most excellently skill'd in the Books and Customs of the Jews, says at another place; (i) If Baptism and baptizing Infants had been a new thing, and unheard of till John Baptist came, as Circumcision was till God appointed it to Abraham, there would have been, no doubt, an express command for baptizing Infants, as there was for circumcising 'em. But when the baptizing of Infants was a thing commonly known and used, as appears by uncontested Evidence from their Writings, there need not be express Assertions that such and such Persons were to be the Object of Baptism: when it was as well known, before the Gospel began, that Men, Women, and Children were baptiz'd, as it is to be known that the Lord is up, when, &c.

And he deduces the Argument with great Evidence in this fashion (k);

'The whole Nation knew well enough that Infants were wont to be baptiz'd. There was no need of a Precept for that which was always settled by common use. Suppose there should at this time come out a Proclamation in these Words; *Every one on the Lord's day shall repair to the public Assembly in the Church.* To whom Man would dote, who should in times to come conclude that there were no Prayers, Sermons, Psalms, &c. in the public Assemblies on the Lord's-day, for this reason, because there was no mention of 'em in this Proclamation. For the Proclamation order'd the keeping of the Lord's-Day in the public Assemblies in general, and there was no need that mention should be made of the particular kinds of Divine Worship there to be used; since they were both before and at the time of the said Proclamation known to every body, and of common use.

'Just so the case stood as to Baptism. Christ order'd it to be for a Sacrament of the New Testament, to which all should be admitted to the Profession of the Gospel, as they were formerly to Proselytism in the Jews Religion. The particular Circumstances of it, as, the manner of baptizing, the Age of receiving it, which Sex was capable of it, &c. had no need of being regulated or set down, because they were known to every body by common usage.

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(i) Harmony on John 1. 25. (k) Har. Heb. on Mat. 23.

It was therefore necessary on the other side, that there should have been an express and plain Order that Infants and little Children should not be baptis'd, if our Saviour had meant that they should not. For since it was ordinary in all Ages before, to have Infants baptized; if Christ would have had that usage to be abolish'd, he would have expressly forbidden it. So that his and the Scriptures Silence in this matter does confirm and establish Infant Baptism for ever.

6. Fourthly. Another thing observable about the Jewish Baptism of Profelytes, is this; that they called it an one's Baptism, his new-birth, regeneration, or be-born again.

This was a very usual Phrase of the Jews.

*Gemara. tit. jevamoth. c. 4. fol. 62. 1.*

*If any one become a Profelyte; He is like a Child new*

*Maimonides. Iss. Bin. c. 14. §. 11.*

*The Gentile that is made a Profelyte; and the Slave that is made free: Behold, he is like a Child new born.*

The Rabbies do much enlarge on this privilege of a Profelyte's being put into a new State, and putting off all former Relations: Those that were akin to him before, are now no longer so; but he is just as if he were born of a new Mother, as the *Talmud* often expresses it. 'Twas probably from the much talk that they made on this Subject, that *Tacitus* the Roman Historian (who lived in the Apostles time) drew the notion he had of the Jewish practice in initiating Profelytes.

The first thing, saies he, (1) that they teach 'em, is, to forsake the Gods [which they worshipp'd before] to renounce their Country: Parentes, liberos, fratres, villa habent, to make no account of their Parents, Children, or Land.

And some do think that St. Paul alludes to this notion, when he saies, 1 Cor. 3. 16, 17. *Henceforth know we no more after the Flesh, &c. If any one be in Christ, he is a new Creature. Old things are passed away, &c.* And Peter, when he calls the Christians, *new born Babies.*

The Talmudical Doctors do indeed carry on this Memory of the new Birth too far in all reason: they determine that it is no Incest for such an one to marry any

c 2

any of his nearest Kindred, because upon his being born all former Relations do cease; so that if he marries his own Mother, he does not sin.

But letting pass the vain and absurd consequences which they drew from this figurative Speech, 'tis abundantly evident that the common phrase of the Jews was to call the Baptism of a Proselyte, *his Regeneration*, or new birth.

And the Christians did in all ancient times continue the use of this Name for Baptism: so as that they never used the word [regenerate] or [born again] but that they meant or denoted by it Baptism. Of which I shall produce no proof here, because almost all the Quotations which I shall bring in this Book, will be instances of it.

Now the Knowledge of this makes those words of our Saviour to *Nicodemus* in the 3<sup>d</sup> chap. of *St. John* much more intelligible to us, where he tells him, that *no man can be born again, he cannot see the Kingdom of God*. He used that which was then the ordinary phrase, and that was new in that saying of our Saviour, was that which the Jews knew, that any *Gentile* that would enter the Kingdom of God, must be born again: but our Saviour assures *Nicodemus*, that *every one*, Jew or *Gentile*, may be so born. And when *Nicodemus* did not apprehend the meaning, but took the words in a proper sense, our Saviour speaks plainer, and saies, that *every one must be born of Water, &c.* wondring at the same time that he, being a Master in *Israel*, had not understood him.

This puts it beyond all doubt that our Saviour is to be understood there, of Baptism (of which some People since the disuse of the word [regenerated, or born again] for [baptized] have made a doubt) and also guides us into a ready conception of the sense of those sayings of the ancient Christian Writers where they use the word, and of *St. Paul* for one, when he mentions *the Washing of Regeneration.* (m)

There are some other more plain and gross Mistakes made by some Men in the Understanding of those words of our Saviour to *Nicodemus*: As, that of those who being able to read none but the *English* Translation, who 'tis worded; *Except a Man be born again, &c.* do conceive that they concern only grown Men. And that

He who tell us, that by the *Kingdom of God* in that text is meant, not the Kingdom of Glory, but something else. The absurdity of which mistakes will be occasionally shewn in the following Collection of the sayings of the eldest Christians, who do very frequently quote this Text.

§. 7. It may be useful to illustrate the point in hand, we do here institute a parallel between the Jewish and Christian Baptism, and the Modes and Circumstances used in each: by which it will more plainly appear that *John*, and our Saviour, and the Apostles and Primitive Christians had an eye to the Jewish Baptism in making of the Rites and Circumstances which they used at the Administration of the Christian Baptism. As all agree they had to the Jewish Passover in the ordering of the other Sacrament.

1. As there was a stipulation made by the whole people of the Jews just before their Baptism. *Exod. 19. 5.* *You will keep my Covenant, &c.* The people answering,

2. *All that the Lord has spoken we will do, &c.* And Moses returned the words of the people to the Lord, &c. and the Lord said, *ver. 10. Go and sanctifie 'em, and let them wash their Cloths* [i. e. their whole Bodies].

And as the Jews did accordingly afterwards require any that were to be proselyted or enter'd as Disciples in their Religion, a Stipulation to renounce Idolatry, &c. *Aimonid. Iff. Bia. c. 13. §. 14, 15.* And to believe in *bovab*.

So the Christians requir'd a like sort of Stipulation of whom they baptized: And being taught, that all idolatry is offering to Devils; they express'd it, *Renouncing the Devil and all his Works, &c.* And to believe in the Trinity. From whence it is probably, that *St. Peter, Ep. 3. 21.* calls Baptism *ἡμετέριον* the interrogation stipulation of a good conscience.

3. As the Jews, tho' the person to be baptiz'd had before made this profession, yet interrogated him again when he stood in the Water: as appears by the words of *Aimonides*, quoted §. 1.

So the Christians requir'd of all adult persons that were to be baptiz'd, that beside the profession made before in the Congregation, they should answer to each interrogatory of it over again, when they are going into the Water: as I shew *Pe. 2. CH. IX. §. 13.*

3. As the Jews baptized the Infant Children of the Proselytes as desir'd that their Children should be enter into Covenant with the true God. So I have, thro' the first Part of this Work, given the History of what the *Christians* did in respect of the Infant Children of Christian Proselytes. And I believe all impartial Readers of it will conclude that they did the same.

4. As the Jews requir'd, that for an Infant Proselyte either his Father or else the Consistory [or Church] of the place, or at least three grave Persons, should answer or undertake at his Baptism (And they requir'd the same at Circumcision, as *Buxtorf* in his *Synag. Jud.* has fully shewn; and is not by any denied).

So the *Christians* (as I shall shew at *Ps. 2. CH. IX. §. 1.*) did the same: putting the several Interrogatories of the Creed, and of the Renuntiatiions, and requiring the Child's Answer by his Parents, or other Sponsors.

5. As such a Proselyte of the Jews, when baptized was said to be *born again*. So our Saviour, and the Apostles, and primitive Christians gave the same Term to Christian Baptism. As appears *John 3. 3, 5. Tit. 3. 5.* and in almost all the passages of this my Collection.

6. The Jews told such a Proselyte, that he was now taken out of his *unclean* State, and put into a State of *Sanctity*, or *Holiness*, *Iff. Bia. c. 14. §. 14.*

So the Scriptures of the New Testament do call the baptized *Christians*, the *Saints*, the *Holy*, the *Sanctified* in Christ *Jesus*; and say, that the Church of them is *sanctified with the washing of Water*, &c. *Rom. 1. 7. 1 Cor. 1. 2. it. 7. 14. Eph. 5. 26.* And it will appear by many Quotations which I shall produce from the ancient *Christians*, that there is nothing more common with them than to call Baptism by the Name of *Sanctification*, and to say [sanctified] or [holy] instead of [baptized], and to give to Persons, while they continued unbaptized, the Name of [unclean].

7. The Jews declared the baptized Proselyte to be now under the Wings of the Divine Majesty, or *Shechinah*. *Iff. Bia. c. 13. §. 4.*

This was more visibly made good to the new baptized *Christians*, by palpable Signs and Effects of the Holy Spirit coming on 'em. And as the laying on of the Hands of an Apostle was in the primitive Church employed to procure this (or of a Bishop as the Successor when the Apostles were dead, for obtaining the

## and Christian Baptism.

the ordinary Gifts of the Holy Spirit.) So there is good Reason to believe that the Jews had before used this Ceremony of laying on of Hands on this Occasion: for it was a thing used by them on almost all Occasions that were solemn.

9. The *Paschal* Season is known to have been the most common time both with the *Jews* and *Christians* for admitting Profelytes or Disciples by Baptism. The Jews then baptize all the Profelytes that were ready, for this Reason; that they might be admitted to partake of the Passover and Sacrifices. The *Christians* observ'd the same time for a like Reason.

10. In the Jews time, some Gentiles were absolute Idolaters; some came nearer to the Jews Religion, believing their God to be the true God, and were called *Profelytes of the Gate*. And of these last some, who declar'd their Desire to be circumcis'd and baptiz'd and submit to the whole Law, were (for some time before their Circumcision and Baptism) distinguish'd from the rest.

So in the first preachings of Christianity in heathen Places some slighted it. Some gave so much regard to it as to hear at least what the *Christians* preach'd; and were called *Audientes*. Some beginning to approve submitted to a course of catechising, and were call'd *Catechumens*. And of these, such as desir'd Baptism and were now fit for it, were call'd *Competentes*. Now both under the *Jewish* and *Christian* Dispensation, these Men as they stood in the said different degrees of Preparation to Baptism, had different Places, and Liberties of Access; both among the Jews to their Temple and Synagogues, and among the *Christians* to their Churches and public Offices: as is largely shew'd from Jewish and Christian Antiquities by the Author whom I mentioned before) of the *Discourse concerning*

And those degrees of preparatory Admission did so resemble one another, that 'tis plain that the first *Christians* initiated the Jews in the Steps that they made towards admitting a Profelyte to Baptism.

'Tis true, that sometimes a person was convinc'd, converted, and believed, and was baptized, all in a short time. As the Eunuch, the Jaylor, &c. But this was extraordinary: and the ordinary course was as I have

10. There were some other customs constantly used by the most antient Christians at and after the baptizing of any person, which (since they are not mention'd in the Command of our Saviour or the Apostles recorded in the New Testament) one might wonder from whence they had 'em. As namely,

1. When they baptiz'd any one, whether Infant or Adult, they thought it not enough to put him once in the Water: but as his Body was in the Water, they put his Head also three times into the Water; so that his whole Body was *three several times* under Water. This was the ordinary way (but with an Exception of for weakly Persons, &c. as I shew Pt. 2. CH. IX. §. 1.

4.

2. And after he came out of the Water they, gave him to tast, a portion of *Milk* and *Honey* mix'd together.

3. And also they then anointed him with a sort of precious Oyntment.

The first Christians were too plain Men to invent these things of themselves. And yet they were universally used. The Books of the second Century do speak of 'em as Customs used time out of mind, and of which they knew no beginning.

The Heretics also of the same time us'd 'em: as is shew in Pt. 2. CH. IX. So that the beginning of 'em must have been from a principle universally received.

And this could not probably come but from such like customs used by the Jews at their baptizing of a Proselyte. The Author whom I last mention'd, shews the probability of this for the two last: *viz.* the Anointing and the *Milk and Honey*: One a Ceremony much used by the Jews (and probably the Jewish Proselyte was anointed with the Blood of his own Sacrifice that he offer'd). The other, the Emblem of the Holy Land, and the Enjoyment whereof he was now entitled. And for the first of the three, *viz.* the trine Immersion; another Person very learned in Jewish customs assures us that their way of washing any person or any thing, was by their Law to have a *Troshab*, or solemn washing was to do it three times over: So that a Vessel that was to be wash'd, was drawn three times thro' Water. Whence 'tis probable that they did the same with the Proselytes at Baptism; and that the Christians by that Example did the like,

8. I shall conclude this Introductory Discourse with  
 giving what a weak Attempt that is, which Sir Norton  
 Nichol has made to disprove this custom of the Jews  
 baptize Profelytes; and how unlike to the rest of  
 Annotations on the New Testament, which are de-  
 edly valued. That learned Gentleman seems to  
 had some disgust against Dr. Hammond, and to have  
 avour'd to oppose him in several of his Criticisms  
 Observations. Such a prejudic'd Endeavour does  
 lead Men from a true Judgment of things into a  
 of cavilling. The Dr. (but not he alone, but with  
 all that ever had any Skill in the Jewish Learning)  
 spoke of this custom of giving Baptism to Prose-  
 lytes; and he had produc'd, among other proofs of it,  
 Quotation out of the *Gemara* (which I purposely o-  
 ed before, because it must be set down here) Sr.  
 on picks out (o) one clause of that Quotation, which  
 n by it self might seem to make for his purpose:  
 ch is, that Rabbi Eliezer had said, of one that was  
 uncis'd, and not baptiz'd, that he was a Profelyte. Now  
 the Quotation at large.

*Gemara. tit. jevamoth. c. 4.*

of him that was circumcis'd, and not baptiz'd, Rabbi  
 Eliezer said, that he was a Profelyte. Because, said he,  
 find of our Fathers [Abraham, Isaac, &c.] that they  
 circumcis'd, but not baptiz'd.

And of him that was baptiz'd and not circumcis'd, Rab-  
 Joshua said that he was a Profelyte. Because, said he,  
 find of our Mothers, that they were baptiz'd, and not  
 uncis'd.

But the wise Men pronounced, that till he were both ba-  
 ptiz'd and circumcis'd he was not a Profelyte.

The Question here was not whether Profelytes ought,  
 were wont, to be baptized: but whether one that  
 neglected it, or by some chance had miss'd of it,  
 should be counted for a Profelyte. And the like Que-  
 stion was made of one that had miss'd of Circumcision,  
 and Eliezer's maintaining that one might possibly with-  
 out Baptism go for a Profelyte, is no more an Argu-  
 ment that Profelytes were not usually baptiz'd, than  
 Joshua's maintaining that one might without Circumci-  
 sion

sion go for a Profelyte, is an Argument that Profelytes were not usually *circumcis'd*. So far is that being a good Conclusion which Sr. Norton there draws from *Eliezer's* Words; viz. that he did expressly deny Baptism. On the contrary, the Tenor of the Discourse shews that it had been taken for granted and agreed that a Profelyte ought of right to have both Circumcision and Baptism: only *Josbua* had a favourable Opinion against the absolute necessity of the first, as *Eliezer* had of the later (and both of 'em were also distinguished in such their Opinions) so that upon the whole this Quotation does prove that which Sr. Norton himself brought it to disprove.

I give an account in the 20th Chapter of this how one *Vincentius Victor* maintained a Dispute against St. *Austin*, that a Child dying unbaptized might possibly be partaker of all that measure of Glory which is promis'd to Christians. From whence a certain Antipædobaptist rais'd an Argument that *Vincentius* that Children were not to be baptiz'd. Whereas *Vincentius's* Words do, as I there shew, sufficiently prove, he knew that Children ought of right to have Baptism only he puts the case of a Child that had mis'd it. This Argument drawn from *Eliezer's* Words to prove that Profelytes were not wont to be baptiz'd, runs on the same foot, and is as weak as that. 'Tis certainly a thing to say, A Person tho' not baptiz'd might be counted a Profelyte: Or, A Child dying unbaptized may be saved: and another very different thing to say, that either one or the other were not wont to be baptiz'd. So that 'tis hard to say what Mr. *Stennet* thinks he has gain'd to his Cause by quoting so largely this Discourse of Sr. Norton himself in his late Book (2).

Some Objections Mr. *Stennet* adds there of his own to overthrow this Argument taken from the Jewish Custom: As that, If the Jews practis'd Baptism in the case of Profelytes; it must have been an Invention of their own for no such Initiation is commanded in the Law of God.

But 1. He may see that they quoted Texts in the Law of God for what they did in this matter.

2. Putting the case that they mistook the sense of the Texts: yet when they had upon that Authority sh'd a Practice of baptizing Profelytes and their children; and that Practice had now continued for many Ages: if our Saviour had meant that his Apostles in baptizing Profelytes of the Nations should have alter'd the Practice; we have all the reason in the World to think that he would have forewarn'd 'em of it. And that he did not; we have reason to think that they were not mistaken in what they did.

Suppose our Saviour had order'd his Apostles to require the Nations to keep the Feasts. If he had meant they should not keep the *Feast of the Dedication* which had no Divine Institution, but yet being become Customary was observ'd by all the Jews and even Christ himself) as well as the Passover and the rest which had been commanded in the Law) he would have excepted that. And there is the same reason in the case before us.

That which Mr. Stepmar there lays in a Challenging manner to Mr. Ruffen (who had mentioned this practice of the Jews) *Where does he find that the Jews always did and still baptize Infants; and that, so initiate 'em in the Mysteries of Religion?* is too securely spoken. He is here, as in a Specimen, but much more largely in the Books of Selden, Lightfoot, &c. to which I have refer'd, that they bring full Proofs of the ancient Practice of the Jews in this Matter. And that they do still continue so to do, there is no other Reason; than as it is a Question whether any Parents do now a-days either come over themselves, or their Children to be at all initiated in their Religion. For the Books that order the initiating of Infants in Christianity, are such as the present Jews do own for Holy and Authentick.

Norton Knatchbull has one Argument, which I won't say much at him for using, and at the other for borrowing it of him: because it had been very commonly used long before he used it. Which is; that if baptizing Profelytes had been in ordinary and familiar use among the Jews; the Pharisees would not have said to Christ, *Why baptizest thou then, if thou be not the Christ,* &c.

If

If John had been then baptizing of Gentile Proselytes, and had not baptiz'd the natural Jews; the Pharisees would not at all have wonder'd to see Gentiles baptized. Tho' the Office of doing even was probably not accounted lawful for any but as had a Commission from the Sanhedrim; which we suppose, had not: And therefore they might in that case have examin'd by what Authority he did it.

But the case here was quite otherwise. The Multitudes whom John baptiz'd, were mostly (if not all) natural Jews. And the Pharisees and other Jews (knowing that their own Nation was not to have any other baptism than what they had already, till the Christ should come, or Elias his Forerunner) look'd upon this proposal to be in effect the setting himself up for the Christ, or at least for Elias (as he was indeed that (q) Elias [or Forerunner] which was for to come) and therefore it was that they sent Priests and Levites from Jerusalem to ask him, *Who art thou?* And that all Men mused in their hearts concerning him, *whether he were the Christ or not,* Luke 3. 15.

Ainsworth, Lightfoot, Hammond, and every one who has occasion, do shew the easiness of solving this difficulty. The first of these, having largely shewn how common and known a custom this Baptism of Proselytes was, adds at the end of it (r), *Hereupon Baptism was not strange to the Jews when John the Baptist began his Ministry,* Mat. 3. 5, 6. *They made question of his Person did it: but not of the thing it self,* John 1. 25.

And 'tis plain that their questions put to John do naturally import no other. They do not ask him; *What meanest thou?* or, *what wouldst thou signify to us by this ceremony of Baptizing?* Nor any question like that. *Who art thou?* And when he confessed, John 1. 20. *I am not the Christ.* They say, *What then? Art thou Elias?* &c. and when he said, *I am not:* (meaning that he was not Elias in that proper sense that they dreamt of: they expected that very same Person that had been rised to Heaven) they ask'd farther; *Who art thou? What say'st thou of thy self? Why baptizest thou them* (meaning the Nation of the Jews) *if thou be not the Christ,* Mat. 3. 14. &c.

(q) Mat. 11, 14. (r) On Gen. 17. 12.

this has nothing in it to evince the contrary but the Jews themselves did use before to baptize such persons as came over to them. And indeed such a long recital of Arguments that have been long ago only answer'd, may serve to amaze such as have not the answers : but it is not fair nor ingenious dealing for any Learned Men to use 'em for that purpose. I leave on the World that great inconvenience of being oblig'd in Books to say *Pro* and *Contra* the same things over and over again.

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**ERRATA:**



## E R R A T A.

ge 1. Vol. 1. read Part. 1. *lin. penult.* *l.* Ch. 14. v. 4. p. 3.  
 27. *l.* alter. *l.* ult. *l.* vivi. p. 4. *l.* 14. Why did, *l.* Why,  
 did. p. 7. *l.* 29. 9th year, *l.* 3d year. p. 12. *in the Mar-*  
 Vol. 1. *l.* Pt. 2. p. 13. *l.* 10. *l.* τανύς *l.* 13. *l.* ἡγασί-  
 14. *l.* 9. 9, 10, 2. *l.* 9. 102. p. 15. *l.* 1. *l.* καὶ μίση.  
 all *l.* ill. p. 18. *in the Margin* CH. 2. §. 4. *l.* Introduct. §.  
 30. *l.* 26. describes *l.* dislikes. p. 37. *in the Margin* perora-  
 prafat. p. 43. *l.* 10. *l.* ἐνδύειν p. 76. *l.* 13. *l.* ἡγασί. p. 77.  
*l.* ἀπαιτῶν p. 79. *l.* 28. *l.* ἡγασί. *l.* 31. *l.* ἡγασί. p. 89.  
 were *l.* where. p. 90. *l.* 29. translate it, *l.* translate, IT.  
*l.* 26. them, *l.* then. p. 129. *l.* ἀντεπεμψέ. qui, *l.* quia.  
 3. *l.* 26. *l.* quidam. p. 138. *l.* 18. *l.* futura. *l.* 39. diligentif-  
*l.* 41. *l.* quisquis. p. 139. *l.* 3. & ab, *del.* & p. 132. *l.* 39.  
 so it, *l.* stood so, it. p. 163. *l.* 26. lived, *l.* live. p. 165.  
 effects, *l.* affects. p. 174. *in the Marg.* blot out those words,  
 6. *capit. Car. Magni.* p. 189. *l.* 32. Grace, *l.* the Grace.  
 1. *l.* ult. their, *l.* the. p. 193. *l.* 8. *l.* Easter-Eve. p. 195.  
*Margin.* incerta, *l.* inserta. p. 196. *l.* 30. looked, *l.* had  
 ed. p. 200. *in the Margin* 116). *l.* (16) p. 204. *l.* 15. *l.* were  
 moved. p. 206. *l.* 17. shall, *l.* should. p. 212. *l.* 38. else by  
 else his. p. 219. *l.* 17. Grace, *l.* the Grace. p. 220. *l.* 11.  
*l.* unclean. p. 225. *l.* 32. what but, *l.* but what. p. 231.  
 ult. heretical Doctrine, *l.* Heretic a Doctrine. p. 249. *l.* 8.  
 trias. *l.* 35. not a made. p. 261. *l.* 18. Opinions. p. 284.  
 How it could consist. p. 291. *l.* 35. published in Maurita-  
 304. *l.* 34. Articles of Faith. p. 307. *l.* 33, & 34. Roman,  
 redeterminarian. p. 313. *l.* 34. does seem. p. 315. *l.* 38, who,  
 ich,

T H E

3 2 1 5 4 6

[illegible]

# Infant BAPTISM.

V O L. I.

## CHAP. I.

itations out of Clemens Romanus  
and Hermas.

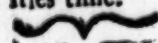
*gens Romanus Epist. i. ad Corinthios, cap. 17.*

**E**ΤΙ ΕΣΤΙΝ ΙΕΡΟΣ ΤΕΤΡΑΓΩΝΟΣ, ΙΕΡΟΣ ΕΣΤΙΝ ΟΙΚΟΣ  
 Η ΕΡΜΗΝΕΥΣ, ΔΙΔΑΧΗ, ΔΟΚΙΜΑΣ, ΔΥΝΑΜΙΣ, ΣΙΛΕΣΙΣ, ΑΝ  
 ΚΑΙ ΠΑΡΕΣΤΑΣΙΣ. ΑΝ ΑΝΤΙΣΤΑΣΙΣ ΚΑΙ ΠΑΡΕΣΤΑΣΙΣ  
 ΑΙΤΩΝ. ΟΥΔΕΙΣ ΚΑΘΑΡΟΣ ΚΑΙ ΣΥΝΕΣ, ΕΙΣ ΕΝ ΜΕΛΕ  
 ΕΝΙΣΤΑΣΙΣ Η ΚΑΙ ΑΝΤΙΣΤΑΣΙΣ.

of Job it is thus written, That he was just and  
elefs, true, one that feared God, and efchewed  
Yet he condemns himfelf, and fays, There is none  
from Pollution: no, nor who his Life be but of the  
of one Day.

These words of Job are quoted from ch. 14. and 4.  
The English translation is; Who can bring a clean

In the Apostles time.



thing out of an unclean? nor one. But in the Greek translation made by the Septuagint, which was in use in times of our Saviour and the Apostles, they are as *ment* here renders 'em: and they are accordingly so by all the primitive Christians. And you will see in following Quotations, that they often from thence conclude the Necessity of Baptism for the Forgiveness of even of a Child that is but a Day old. And in the Chapter, he brings in, to the same Purpose, the Saying David, Psal. 51. 5.

*Ibid. Cap. 38.*

Ἀναλογισμένη εἶ, ἀδελφοί, ἐν ποίᾳ ὕλῃ γενέσθην, καὶ τίς ἐστὶν ἡ ἀποκατάστασις ἐν τῷ κόσμῳ, εἰ ἐν τῷ τάφῳ ἢ οὐρανῷ. Ὅτι ἡμᾶς ὁ δημιουργὸς ἐκείνος ἐκ τῶν νεκρῶν ἀνέστη, ἀναστήσας ἀπὸ τοῦ τάφου ἡμᾶς γενέσθηναι.

Let us consider therefore, Brethren, whereof we were who and what kind of Persons we came into this World if it were out of a Sepulchre, and from utter Darkness. that made and formed us, brought us into his own World, being prepared for us his Benefits before we were born.

That which I produce these places for, is to shew the Doctrine of this Apostolical Man was concerning Pollution and Guilt with which Infants are born into World.

### *Herma's Pastor l. 1. visione 3. cap.*

§. 2. He having there describ'd an Emblem or View shew'd him by a Woman who represented the Church concerning a certain Tower built on the Water, by the building of Christ's Church was signified: has these Words;

*Interrogavi illam: Quare turris edificata est super aquas Domina? Dixeram tibi & prius te versutum esse, structuram diligenter inquirentem: igitur invenies verum. Quare igitur super aquas edificatur turris, &c. Quoniam vita vestra per aquam salva facta est, &c. sic.*

I ask'd her, Why is the Tower built on the Water. She answer'd, I said before that you were wise to enquire diligently concerning the Building: therefore you shall know the Truth. Hear therefore why the Tower is built on the Waters. Because your Life is saved, shall be saved by Water.

by this is denoted, that Baptism with Water is appointed in the Apostolic Sacrament of Salvation to such as are saved: *filles time.* This meaning will more plainly appear by the Import of the Passage following.

Hermas Pastor l. 3. Similitud. 9. cap. 16.

He is there relating a Vision of the same Import as the former; the building of the Church represented by the building of a Tower, wherein all things are shew'd and said to him by an Angel. He sees some Stones put in this Building that were drawn up from the deep; others that were taken from the Surface of the Earth: the first denoting Persons already dead; the other, Persons yet alive.

Of those drawn up from the deep, he saw first 10 Stones, which filled one Range of building next the Foundation: 25 more, then 35 more, then 40 more. And afterwards in the Explication of the Vision, he asks the Angel, *lapides vero illi, Domine, qui de profundo in structuram tui sunt, qui sunt?* Decem, inquit, qui in fundamentum tui sunt, primum seculum est: Sequentes viginti quinque secundum seculum est iustorum virorum. Illi autem triginta et quatuor, Prophetæ Domini ac Ministri sunt. Quadraginta et sex, Apostoli & Doctores sunt prædicationis Filij Dei. Tu, inquam, de profundo hi lapides ascenderunt, & positi in structuram turris tui sunt, cum jam pridem portaverint vitium iustum? Necessè est, inquit, ut per aquam habeant ascendere, ut requiescant: non poterant enim aliter in regnum Dei intrare, quam ut deponerent mortalitatem prioris vite. Illi igitur defuncti sigillo Filij Dei signati sunt, & intraverunt in regnum Dei. Antequam enim accipias hominem in regnum Filij Dei, mortui destinatus est: at ubi accipit illud regnum, liberatur à morte & traditur vitæ. Illud autem regnum aqua est, in quam descendunt homines mortui obligati, & ascendunt vero vitæ assignati. Et illi igitur prædicatum est illis, & isti sunt eorum qui intrarent in regnum Dei. Tu dixi; Quare ergo, Domine, illi quadraginta lapides ascenderunt cum illis de profundo, jam habentes illud sigillum? Respondit, Quoniam hi Apostoli & Doctores qui prædicaverunt in nomine Filij Dei, cum habentes fidem ejus & Potestatem decesserint, prædicaverunt hi qui ante obierunt: & ipsi acciperent illud sigillum. Descenderunt igitur in aquam, & illi, & iterum ascenderunt. Sed hi viri descenderunt:

In the Apo-  
les time.

at illi qui fuerunt ante defuncti mortui quidem defun-  
runt, sed vivi ascenderunt. Per hos igitur vitam recep-  
E cognoverunt Filium Dei: ideoq; ascenderunt cum  
convenerunt in structuram turri. Nec circumcisi, sed  
gri edificati sunt, quoniam equitate pleni cum su-  
castitate defuncti sunt: sed tantummodo hoc sigillum de-  
en. Habes horum Explanationem.

But, Sir, What are those Stones that were taken  
of the deep and fitted into the Building?

The Ten, said he, which were laid in the Founda-  
are the first Age: the next 23, the second Age, of  
teous Men. The next 33 are the Prophets and  
fters of the Lord: and the 40 are the Apostles and Te-  
ers of the Preaching of the Son of God. Why did  
Stones come up out of the deep to be placed in the bu-  
ing of this Tower, since they had the just Spirits before  
[ viz. of Justice, Temperance, Chastity, &c. which  
had mentioned before. ]

It was necessary, said he, for them to come up by  
thro] Water, that they might be at rest; for they  
not otherwise enter into the Kingdom of God, than  
putting off the Mortality of their former Life: They  
therefore, after they were dead, were sealed with the  
of the Son of God, and so enter'd into the Kingdom  
God. For before any one receives the Name of the  
of God, he is liable to Death: But when he receives  
Seal, he is deliver'd from Death, and is assigned to  
Now that Seal is Water, into which Persons go  
liable to Death, but come up out of it assigned to  
For which reason to these also was this Seal preach-  
and they made use of it that they might enter into  
Kingdom of God.

And I said, Why then, Sir, did those 40 Stones  
had already that Seal, come up with 'em out of  
deep?

He answer'd, Because these Apostles and Te-  
that preached the Name of the Son of God, dying  
they had received his Faith and Power, preached to  
that were dead before, and gave to 'em this  
For that reason they went down into the Water  
'em, and came up again. But these last were alive  
fore they went down: but they that died formerly,  
down dead, but came up again alive. So that it was  
the means of these, that they received Life, and knew  
Son of God: and accordingly they came up with

entered in the building of the Tower. And they were In the Apo-  
 stewed, but put in whole, because they died in great stles time.  
 y, being full of Righteousness: Only this Seal was  
 ing to em. So you have the Meaning of these

3. When he says, that *the Seal of the Son of God*  
*necessary for their entring into the Kingdom of God;*  
*that that Seal is Water,* it is plainly an Expression  
 at Sentence or Definition of our Saviour, which St.  
 did afterward put into writing in these Words,  
 Except a Man (so 'tis in the English, but the Original (1) Joh. 3.  
 si quis vis, except one, or except any Person) be born of  
 and of the Spirit, he cannot enter into the Kingdom  
 of God.

say, afterward; because this Book was written be-  
 St. John wrote his Gospel, as I shall shew. And tho'  
 here speak of the Apostles indefinitely, as being  
 it is to be understood of the major part of 'em: for  
 John was not dead.

4. The Passage it self, which represents the Pa-  
 trarchs and Prophets of the Old Testament to stand in  
 of Baptism, and of the Apostles preaching the Name  
 Christ to 'em after they were dead, before they could  
 capable of entring the Kingdom of God, does indeed  
 strange to us; and is the oddest Passage in all the  
 Bk. But we must consider it is represented by way of  
 fable, where every thing is not to be taken in a proper  
 sense: Yet *Clement Alexandrinus*, who liv'd about 100  
 years after this Book was written, (2) cites this Passage, (2) Strom. 6.  
 and takes it for real matter of fact. And those Texts,  
 St. 3. 19. & 4. 6. which speak of *the Gospel being*  
*preached to them that were dead,* tho' they be now by most  
 Christians understood in another sense, were by most of  
 (3) Ancients understood in a Sense like to this. (3) Iren. l. 5.  
 This Passage does also lead one to think anew of St.  
 Paul's mentioning a Practice of some Men in those times  
 (4) *baptized for the dead.* A thing that has never  
 been agreed on in what sense it is to be understood.  
 The Explications therefore, I give some account (5) here-  
 of. (5) Tertul. de Anima c. 7.

There is, if we compare this Passage with those Sayings  
 of the Apostles, something like, and something unlike. St. 15. 29.  
 mentioning *the Gospel preached to the dead,* (if he (5) Ch. xxi.  
 is to be understood) makes it to be done by *Jesus* S. 3.  
 either himself in or by *the Spirit*: which *Hermas* repre-  
 sents

In the Apo-  
stles time.

(6) loc.

citat.

(7) Hom. in  
Luc. 14.

sents as done by the Apostles after they were dead; (6) *Clemens Alex.* by both. *St. Paul* speaks of some Visions baptized for the dead; but *Herma* in the Vision represents the dead themselves that died in the old Testament, to be baptized in the Name of Christ. And (7) *Origen* speaks much to the same purpose as *Herma*. But whether these were true Visions, or only the Authors Sense given under such a Representation, the Scope of the place is to represent the Necessity of Water Baptism to Salvation, or to Entrance into the Kingdom of God, in the Opinion of the then Christians, i. e. Christians of the Apostles times. Since even they were dead before the Institution of Baptism in the Name of Christ, are in way of Vision represented as uncircumcised of the Kingdom of God without it.

*Herma Pastor l. 3. simil. 9. c. 29.*

§. 5. He having there spoken of Martyrs, Confessors, some other degrees of Christians, comes to speak of a sort of Harmless People, represented there by the white children who have always been as little Children: and adds the following Words.

*Quicumq; ergo permanserint sicut infantes, non habebunt malitiam, honoratiores erunt omnibus illis qui jam sunt. Omnes enim Infantes honorati sunt apud Dominum & mihi habentur.*

Whosoever therefore shall continue as Infants, without Malice, shall be more honourable than all those of whom I have yet spoken. For all Infants are valued by the Lord, and esteemed the first of all.

This being to the same effect as our Saviour's concerning Infants, and saying, *Of such is the Kingdom of Heaven*, is one of the Reasons used to prove that they are fit to be admitted into the Covenant of God's Grace and Love by Water Baptism. And whereas the Antipædobaptists expose our Saviour's Words, not of Children themselves, but of Men that are of an innocent Temper, like Children, not only that is affirmed here, but it is moreover affirmed of the Infants themselves, that they are greatly valued and esteemed of God.

§. 6. These Books of *Clement* and *Herma*, when they had in the ignorant Age lain hid and unmindeed, came again into the Hands of learned Men, were at question

1.   
 oned, whether they were the genuine Pieces of those *In the Apo-*  
 rs, and the same that (8) *Eusebius* testifies to have *stiles time.*  
 reckon'd by many for Books of Holy Scripture, and *(8) Eccl. Hist.*  
 ve been read in many Churches accordingly. But *l. 3. c. 3. &*  
 that so many Quotations of 'em, by the Ancients, *16.*  
 been examin'd, and found to be *verbatim*, the same,  
 is no longer doubt of that matter. They were ac-  
 ed divinely inspired by some, but rejected from that  
 by others. They may therefore very well pass for  
 wo *Apocryphal Books of the New Testament*, as *Tobis*, *(9) Ibid.*  
 re of the Old: and so they are reckon'd by (9) *Euse-*  
 (10) *Rufinus*, &c. The greater Commendation is *(10) In Sym-*  
 o the Pains of Dr. *Wake*, for putting them and some *bolum.*  
 of the most ancient Pieces, into the Hands of the  
 sh Reader: and the more preposterous is the Hu-  
 of many, that prefer the reading of modern things  
 e 'em.

aid that these Books were written before St. *John*  
 e his Gospel; which may be made appear thus:  
*John* lived to 68 Years after our Saviour's Passion,  
 to the Year of Christ 101. as is attested by St. *Hieron*,  
 says it in (11) two places, and in one of 'em says; *that (11) de script.*  
*Church Histories do most plainly shew it.* And it is *Eccl. & l. 1.*  
 an he cannot be mistaken considerably, because *Ire-*  
 who often recounts how greedily he had in his *njan.*  
 ger Years heard *Polycarp* discourse of St. *John* and his  
 rs, and of the Conferences he had had with him, says  
 (12) several places, *that St. John continued to the times (12) l. 2. c. 39.*  
 rajan: and the Year of Christ 101. is but the 9th *& l. 3. c. 3.*  
 of *Trajan*. And it is agreed by all, that he wrote  
 Gospel but a very little before his Death.

is true indeed, that St. *John* seems, *chap. 5. 2.* to speak  
*Jerusalem* as if it were then standing. But many learn-  
 en understand these Words, *There is at Jerusalem*,  
 that is, *in the place where Jerusalem was*, or in the  
 es, as if one had said, during the Ruines of *London*,  
 e is in *Cheapside* a Conduit.

The Current Tradition is, that he wrote it upon his  
 urn to *Ephesus*, after that violent Persecution of *Chri-*  
 ns in the 14th Year of *Domitian*, *Anno Dom. 94.* re-  
 mbred by all Writers. In that Persecution St. *John*  
 banish'd into the Island *Patmos*, (13) *for the Word of (13) Rev. l. 1.*  
 and for the Testimony of *Jesus Christ*: where he had  
 Vision or *Revelation* which he has publish'd, which  
 em shews to have been in the latter end of *Domitian's*  
 Reign,

In the Apo-  
stles time.

(14) l. 3. c. 30.

(15) l. 3. c. 1.

(16) in Synop-  
st.

(17) de script.  
Eccl. p. Joan.

(18) l. 3. c. 1.

(19) l. 3. c. 12.

(20) l. 1. v. 12.

(21) Pearson  
opera posthu-  
ma Chrono-  
log. Dissert. 2.

Reign, in these Words, (14) *We will not run the Hazard of affirming any thing positively, concerning the Name of Antichrist [signified by the Number 666] for if it had been expedient to be published plainly at present, it would have been express by him himself that saw the Vision: since it was not very long ago that it was seen; being but a little before our time, at the latter end of Domitian's Reign.*

Domitian dying, anno 96. and Nero a mild Prince succeeding, the Prisoners and banished Men were released, and St. John returned to Ephesus, where, as (15) he and (16) Athanasius testify, he wrote his Gospel. And Hierom mentions the Occasion of it; (17) *He, last of the rest, wrote his Gospel, being entreated so to do by the Bishops of Asia, against Cerinthus and other Hereticks, especially the then new-sprung-up Opinion of the Ebionites who affirm, That Christ had no being before Mary, which reason he thought it needful to discourse concerning his Divine Nativity also.* And this is, as to the main, confirmed out of Irenaeus himself, for he says (18) *that he wrote it at Ephesus: and, that (19) he aim'd thereby to stirpate the Error which had been sowed in the Minds of Men by Cerinthus.* These things are reported by Irenaeus as had the Opportunity of easily knowing the Truth in such matters of Fact.

Now for the Age of these Books of Clement and Hermas, one need only enquire for the time of Clement's Death: for Hermas wrote his while Clement was Bishop of the Church at Rome, and (20) and mentions him therein as such. And tho' the time of Clement's Death be not exactly to be discovered from the Antiquities, but that they that have gone about to settle it have varied, and some from others 20 Years: yet they that have placed the latest have placed it as soon as St. John's Death is placed by those that have placed that the soonest, viz. anno 100. for in giving that date of St. John's Death, I gave the latest that is pitch'd upon. St. Chrysostom and the Church of Alexandria make him live some Years longer.

The two that of late have made the most exact Enquiry about the time of St. Clement, are Bp. Pearson and Mr. Dodwel. (21) Bp. Pearson having found undeniable Proofs that the times of Hyginus Bp. of Rome are set too low in the Chronological Tables by 20, or (as some Writers place him) 30 Years, and that he must have enter'd upon his Office anno 122 at the latest, does proportionably set all the foregoing Bishops high

he has made *St. Clement* come into the Bishoprick In the Apo-  
diately after the Death of *St. Peter* and *St. Paul*, (les time:  
he places, anno 68 : ( 35 Years after our Saviour's  
) and to continue alive till the Year 83. And  
supposes *Linus* and *Anencletus*, who are commonly  
before *St. Clement*, to have been no otherwise Bi-  
there than as they acted under the said Apostles in  
Life time.

2) Mr. *Dodwell* judges that after the said Apostle's (22) *Disserta-*  
h, which he places, anno 64 *Linus* was Bishop, and tio ling, de  
him *Anencletus*. But that they both died in a very Success. Rom.  
time, about a Year, and that *Clement* succeed- Pont. c. 11,  
anno 65, and continued to 81: By either of these 12, &c.

hunts, *Clement* was dead a great while before *St. John*  
wrote any of his Books.  
at there is a Passage in *Irenæus* ( whose Authority e-  
one owns to be in this matter beyond compare )  
rein the time of *Clement*'s Succession, and the distance  
of from the time of those Apostles is purposely in-  
on : and that, tho' it mention not the Years ; yet  
supposes his Entry on that Office to be nigher *St.*  
and *St. Paul*'s time, than some had placed it ; so  
ill by no means suffer him to be placed so early, as  
ceed within a year or two after their Death. It is  
r. 3. where he is confuting that Plea of the *Valen-*  
ms, ( Hereticks that held that there is another God,  
riour to him that created the World ) whereby they  
ended to have this Doctrine by Tradition from  
Apostles ; who would not write it, nor tell it to every  
y, but to some more perfect Disciples, by whose  
ds it came to them. The Words are these.

is easie for any one that would be guided by Truth, to  
the Tradition of the Apostles, declared in all the World,  
we are able to reckon up those that were placed in-  
by the Apostles in the several Churches, and their Succes-  
to this time ; who never taught nor knew any such thing  
se Men dream of. And the Apostles, if they had known  
ny deep Mysteries which they would communicate to those  
were perfect privately, and by themselves ; they would  
taught em to those Men sooner than any to whom they  
mitted the Churches : For they desired that such should  
very perfect in every thing, and wanting in nothing, whom  
left in their Successors, delivering to them their own  
of Government. Since if these Men did well, these

In the Apo-  
stles time.

would ensue great Advantage; but if they miscarried, Mischief.

But it being a long Business in such a Book as this to run up the Successions of all the Churches: if we follow Tradition left by the Apostles, and the Faith taught the Christians derived by Successions of Bishops to our time, in the Church which is one of the greatest and most ancient, known to every Body, founded and built by the two most famous Apostles, Peter and Paul; we shall shew all things by Self-conceit or Vain-glory, or by Ignorance, and mis Opinion, hold things that they ought not. For every Christian I mean the Christians of all places round about, have many Occasions to come to this Church, by reason that the Government and Power is there: [meaning the Seat of the Empire] and so in this Church the Tradition of the Apostles is always preserved by means of those that from all parts resort thither.

(23) 2 Tim.  
4. 21.

The blessed Apostles then having founded and built this Church, deliver'd over to Linus the Office of the Bishop. This Linus Paul mentions in his (23) Epistles to Timothy. The next to him is Anencletus.

After him, in the third place from the Apostles, Clement comes into the Bishoprick, who had both seen the Apostles and conferred with them, and had the Preaching Tradition of the Apostles as yet sounding in his Ears: that not he alone, for there were many then left alive that had been personally taught by the Apostles. It was in this Clement that a great Diffension happening among Brethren that were at Corinth, the Church that was at Rome sent a most powerful Epistle to the Corinthians, swading 'em to Peace, stirring up their Faith a-new, and declaring to them the Traditions which they had lately received from the Apostles: which teaches, that there is but one Almighty, Maker of Heaven and Earth, Creator of the World &c. — And that the same God is declared by the Church to be the Father of our Lord Jesus Christ, whose will we see, ex ipsa Scriptura, by that Scripture [or Writing] itself, and may understand the Apostolical Tradition of the Church: For that Epistle is older than they are that teach these false Doctrines, and invent another God besides the Creator and Maker of the things that are seen. He proceeds to name the Bishops from Clement to Eleutherius, who was then Bishop, the 12th from the Apostles: and then he appeals to the Church of Smyrna which had had Papias, and to the Church of Ephesus which had had St. John.

living among 'em; and that none of these had In the Apost  
or pretended to know of any of those secret Traditions times.  
that these Men set up.

Now when it was for his purpose to shew how near  
and this Epistle of his were to the times of St.  
and St. Paul, and he says no more, but that Cle-  
had seen and heard them, and that several others  
then alive beside him, that had done the like; he  
supposes that they had been dead a considerable

For we never speak so of Men that have been  
but a Year or two. When we say, There are many

we that can remember such a Man, and have convers'd  
him, a Stander by will conclude, we speak of one  
has been dead a good while: it may be 15 or 20

(14) Chron. l.

And yet even so, if we reckon with (14) Eusebius  
other ancient Accounts, that Clement held the Seat

it. Hist. l. 3. c. 34.

five Years, he will yet die before St. John, and  
the time when, by all Accounts, he wrote his  
Epistle. This also is considerable; that Clement, who  
in many places out of other Books of the New-Te-  
stament, seems never to have seen any of St. John's  
writings.

Therefore tho' Bp. Pearson has convinc'd every Body  
Hymen is to be placed as he has placed him; yet  
it is improbable that Clement should have been Bi-  
shop so soon as he places him. Rather some Years are  
taken from the times of the Bishops that were be-  
tween those two.

9. For the same reason, I think it very improbable  
that Clement was the Clement mentioned, Phil. 4. 3. as

Paul's Fellow-Labourer, when he was at Rome the first  
6 Years before his Martyrdom: tho' (15) Eusebius

(15) H. E. l. 3. c. 12.

(16) Jerom, and Epiphanius do guess him to be the

(16) Hieron. Eccl. v. Cle-

For would not Irenaeus have mention'd that in-  
stance of saying what he does? It was much more to  
purpose, than to observe the like of Linus, of whose  
priority he makes no such use.

(17) Hom. in Rom. 16.

And more improbable it is, that this Hermas should be  
the same whom St. Paul salutes as his Acquaintance 11

(18) l. 3. c. 3; (19) de

Years before he died, Rom. 16. 14. tho' (17) Origen guesses

Script. Eccl. Hermas.

be he; and (18) Eusebius and (19) St. Jerom tell us  
several thought so. For this Hermas, as he was no

(20) l. 1. vif. 2. c. 2.

young Man, because (20) he had Children then guilty  
of fornication; so he was no very old Man when he

(21) l. 1. vif. 1.

because he mentions the (21) Woman that had  
been

vif. 1.

In the Apo- been brought up with him, as a Woman of such  
stiles time. Beauty at that time,

I shall have occasion in another (32) place to make  
(32) Vol. I. like Observation of the *Epistle of Barnabas*, and to  
Chap. 9. §. 6. that probably it is not of that *Barnabas* that is meant  
in the *Acts of the Apostles*. To conclude Men to be  
same, because of the same Name, as it is very ob-  
so 'tis of little weight.

And if they be not judged to be the same, nor  
had any such Familiarity with the Apostles, but only  
seen or heard 'em, &c. then that Argument falls  
Ground of those that say, These Books are either  
ous, and then why do we regard 'em? or also, if  
counted genuine, why are they not put into the Canon  
well as the Writings of St. Luke, and St. Mark? St.  
and St. Luke were for certain Contemporaries, Companions  
and intimate Acquaintance with the Apostles for a  
time of their Life: the same is not certain, and I be-  
not true, of the Authors of these Books; tho' it be  
that they liv'd in the Apostles Age, and wrote before  
Death of St. John.

## CHAP. II.

### Quotations out of Justin Martyr.

*Dialog. cum Tryphone. pag. 94. Ed. Steph. 17*

Year after the  
Apostles 40.

§. I. **K** ΑΙ ΔΕ ΑΙΣ ΔΕΛΦΙΝΑΙΣ ΑΥΤΟΙΣ ΤΩ ΠΑΤΡΙΣΤΗΡΙΩ, ΕΝ ΤΗ ΙΕΡΑ  
ΑΙΣΙΣ ΠΙΣΤΕΥΟΝΤΕΣ ΑΝΕΜΕΙΝΟΝ. ΟΙΣ ΑΥΤΟΙΣ ΑΥΤΟΙΣ  
ΕΝ ΤΗ ΠΙΣΤΕΙ, ΔΕΟΝΤΕΣ ΔΕΙ ΤΩ ΠΑΤΡΙΣΤΗΡΙΩ ΑΥΤΟΙΣ ΕΝ ΤΗ  
ΑΙΣΙΣ ΤΕΤΕΛΕΙΣ ΕΙΣΙΜΕΝΟΙ, ΕΝ ΤΗ ΔΕ ΤΗ ΧΡΙΣΤΩ ΤΩ ΤΩ ΑΥΤΟΙΣ  
ΤΩ ΑΔΑΜ ΔΕΙ ΔΕ ΔΕΙΛΟΝ ΕΝ ΠΛΑΤΩΝ ΤΩ ΤΩ ΟΡΩΝΤΕΣ ΙΝΑ ΔΕΙΛΟΝ,  
ΕΙΛΑΙ ΑΥΤΟΙΣ ΙΝΑ ΔΕΙΛΟΝ ΑΥΤΟΙΣ ΠΙΣΤΕΥΟΜΕΝΟΙ.

And we know that he did not go to Jordan, as being  
need of being baptized, or of the Spirit coming on him  
Shape of a Dove. As also, neither did he submit to be  
and so be crucified, as being under any Necessity of  
things. But he did this for Mankind, which by Adam  
fallen under Death, and under the Guile of the Serpent  
side the particular Cause which each Man had of Sinning.

cite this only to shew, that in these times so very Year after the  
the Apostles, they spoke of original Sin affecting all Apostles, 40  
and descended of Adam: and understood, that be-  
the actual Sins of each particular Person, there is in  
nature it self, since the Fall, something that needs  
pardon and Forgiveness by the Merits of Christ.  
that is ordinarily applied to every particular Person  
Original Sin.

g. cum Tryphone. pag. 59. ejusdem Edit.

καὶ ἡμῖν δὲ διὰ τοῦτο πρὸς ὑμᾶς ἐλθόντες καὶ οὐκ ἔχοντες ἄλλο  
ἔργον παρακληθῆναι πρὸς ὑμᾶς, ὡς καὶ πρὸς τοὺς ἄλλους, ὡς ἔχοντες  
καὶ ἰσχυρὰ, ἡμῖν δὲ διὰ τῆς ἀποστολῆς αὐτῶν, ὡς καὶ  
καὶ ἔργον ἔχοντες, διὰ τὸ ἵνα ἐπὶ τῇ ἐκείνῃ τῇ οὐκ ἔχοντες  
ἐπὶ τῇ ἐκείνῃ ἡμῖν.

also who by him have had Access to God, have not re-  
ceive Carnal Circumcision, but the spiritual Circumcision,  
Knoek, and thus like him observed. And we have  
ed it by Baptism, by the Mercy of God, because we  
Sinners: and it is enjoyed to all Persons to receive it  
same way.

is plain that this most ancient Father does here speak of Baptism, being to Christians in the stead of Circumcision: and the Analogy between these two is one of the Arguments used by the Pædobaptists to prove that one is to be given to Infants, as well as the other was. It is the same Sense, as is that Saying of St. Paul, where he calls Baptism, with the putting off the Body of the Sins of the Flesh, which attends it, *the Circumcision of Christ*, as it would be more intelligibly render'd, *the Christian Circumcision*) in these (3) Words; *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, buried with him by Baptism.* For by those Words, *the Circumcision of Christ*, must be understood either that Action by which Christ himself in his Infancy was circumcised: and it is no sense to say, that the *Circumcises* were circumcised with that: or else, that Circumcision which Christ has appointed, *the Christian Circumcision*, and with that he says they were circumcised, being buried with him by Baptism. Only he, as well as St. Paul, refers both to the inward and outward part of Baptism; whereof the inward part is done without Hands.



Year after the Apostles 40.

Now declare to you also after what manner we be-  
 come new by Christ [or baptized] have dedicated our  
 to God: least if I should leave out that, I might seem  
 unfairly in some part of my Apology. They who are  
 added and do believe that those things which are taught  
 are true, and do promise to live according to 'em, are  
 first to pray and ask of God, with fasting, the For-  
 giveness of their former Sins: and we also pray and fast to-  
 with 'em. Then we bring 'em to some place where  
 is Water; and they are regenerated by the same  
 Regeneration by which we were regenerated: for  
 we washed with Water in the Name of God the Father  
 Lord of all things, and of our Saviour Jesus Christ, and of (5) John 3  
 Holy Spirit. For Christ says, (5) unless you be rege- 33.  
 ned, you cannot enter into the Kingdom of Heaven:  
 every Body knows it is impossible for those that are once  
 born [or born] to enter again into their Mother's

as foretold by the Prophet (6) Isaiah, as I said, by what (6) Isa. 1. 16  
 they who would repent of their Sins might escape 'em:  
 as written in these Words; Wash you, make you  
 put away the Evil, &c.

And we have been taught by the Apostles the Word [or  
 reason] for this thing: because we being ignorant of  
 our first Birth were generated by Necessity [or Course of  
 Nature] of the humid Seed of our Parents mixing together,  
 have been brought up in all Customs and Conversation;  
 we should not continue Children of that Necessity and Ig-  
 norance, but of Will [or Choice] and Knowledge, and  
 obtain Forgiveness of the Sins in which we have lived,  
 in the Water. There is invoked, over him that  
 is to be regenerated, the Name of God, the Father  
 Lord of all things, &c.---And this washing is called  
 enlightning, &c.

I am ask'd to what purpose I bring in this in a Dis-  
 cussion of Infant-Baptism: my Answer is, That I do not  
 make it as making directly or immediately either for  
 the sake of it. He being here to shew that the Ceremony  
 of



re discipled [or made Disciples] to Christ in their Year after the  
 and, do continue uncorrupted [or Virgins.] Apostles 40.

Justin's Word, *quidam uirginum* were discipled, or, made  
 is the very same Word that had been used by  
 Matthew in expressing our Saviour's Command,  
 Disciple [or, make Disciples] *All the Nations*.  
 was done to these Persons, Justin says, in their  
 blood. So that whereas the Antipædobaptists do  
 when our Saviour bids the Apostles, *Disciple the*  
*baptizing em;* he cannot mean Infants; because  
 it be understood to bid 'em baptize only such a  
 the Nations as could be made Disciples; and In-  
 they say, cannot be made Disciples. They may  
 that in the Sense in which Justin understood the  
 they may be made Disciples. And Justin wrote  
 10 Years after St. Matthew.

### CHAP. III.

#### Quotations out of St. Irenaeus.

His Father does in many places speak of original Sin, as affecting (1) *all Mankind*, (2) *all our Race*,  
 putting 'em in a State of (3) *Debtors to God, Trans-*  
*and Enemies to him*, (4) *under the Servant of the Ser-*  
*and additd to Death*. And that it is only in and thro'  
 that they have (5) *Reconciliation and Redemption*.  
 so speaks of Baptism, as of the Means or Instru-  
 which this Redemption is conveyed and applied  
 one, and calls it by the Name of (6) *Mergons &*  
*Redemption*.  
 tho' this laid together do make an Argument for  
 baptizing all Persons, Infants as well as others; yet I  
 is by this and other such places in this and other  
 that speak of original Sin, and the Necessity of  
 only in general; intending henceforward to re-  
 ch only as do more directly and immediately con-  
 fessants, and speak of their Baptism, either for or a-

- (1) l. c. 19.  
 (2) l. c. 19.  
 (3) l. c. 21.  
 (4) l. c. 16.  
 (5) l. c. 19.  
 (6) l. c. 19.  
 (7) l. c. 20.  
 (8) l. c. 18.

Year after the  
Apostles 67.

*Irenaeus adv. Hareses, l. 2. c. 39. Speal*  
*of Christ.*

§. 2. Magister ergo existens Magistri quoque babitem. Non reprobans nec supergrediens hominem, veniens suam legem in se humani generi: sed omnem sanctificans per illam qua ad ipsum erat similis. Omnes enim venit per semet ipsum salvare: omnes, qui per eum renascuntur in Deum; infantes, & parvulos, & juvenes, & seniores. Ideo per omnem ventem: & infantibus infans factus, sanctificans infantes parvuli parvulus, sanctificans hanc ipsam habentem simul & exemplum illis pietatis effectus, & justitiae subjectionem: in juvenibus juvenis, &c.

Therefore as he was a Master, he had also the  
a Master. Not disdaining nor going in a way above  
man's Nature; nor breaking in his own Person that  
which he had set for Mankind: but sanctifying every  
veral Age by the Likeness that it has to him. He  
came to save all Persons by himself: All, I mean  
by him are regenerated [or baptized] unto God; Little-ones, and Children, and Youths, and  
Persons. Therefore he went thro' the several Ages  
Infants being made an Infant, sanctifying Infants  
Little-ones he was made a Little-one, sanctifying  
of that Age; and also giving them an Example of  
ness, Justice and Dutifulness: to Youths he was  
&c.

This Testimony, which reckons Infants among  
that are regenerated, is plain and full; provided the  
reader be one that is satisfied that the Word Regenerated  
does, in the usual Phrase of those times, signify Baptism  
and this cannot be doubted by any that are at all acquain-  
ted with the Books of those Ages. As for those that  
not, I have already had Occasion to (7) refer to  
the use of the Jews before and in Christ's time, in  
some places of Scripture: and it may be worth the while  
to turn back to the Passage of Justin Martyr last quoted  
(He lived but 30 or 40 Years before this Man) to  
observe how he uses the Word. The Reader will  
see in almost all the Passages that I shall have occasion  
to produce, the same use of the Word constantly observed  
that to say regenerated is with them as much as to say  
baptized.

(7) CH. 2. §. 4,  
5.

Present, take these three Evidences of it. 1. *Dr. Year after the* himself uses it so in all other places of his Book *Apostles 47.*

have ever observed: as for Instance, l. 3. c. 19. he is producing Testimonies of Scripture concerning the Holy Spirit, he has this, *Et iterum, potestatem regenerationis in Deum demandans discipulis, dicebat eis, &c.* Again, when he gave his Disciples the Commission of *granting* unto God, he said unto them, *Go and teach nations, baptizing 'em in the Name of the Father, and of the Holy Spirit: where the Commission of granting plainly means the Commission of baptizing.*

2. There are several Sayings both of the *Latin* Greek Fathers, which do plainly shew, that they not used that Word for Baptism, but also that they so appropriated it to Baptism, as to exclude any other Conversion or Repentance that is not accompanied with Baptism from being signified by it. As these that follow.

*Greg. Nazianzen*, when he deters the baptized Person from falling back into sinful Courses, tells him, (8) *There* another Regeneration afterward to be had, *tho' it be* with never so much Crying and Tears; and yet grants the next Words, that there is Repentance after Baptism, but shews a difference between that, and the free veness given in Baptism.

*Austin* being askt, whether a Parent carrying his Child which had been baptized to the Heathen Sacrifice do thereby obliterate the Benefit of his Baptism, gives this Rule; *An Infant does never lose the Grace of Christ which he has once receiv'd, but by his own sinful* if when he grows up he proves so wicked: For then he begin to have Sins of his own, *qua non regeneratione sanantur, sed alia curatione sanantur.* Which are not to be taken away by Regeneration, but by some other way of Cure. These kind of Sayings do plainly contradict the Regeneration from Repentance, Conversion, &c. in the case of Baptism.

*St. Hierom* discoursing in Praise of Virginitie, has (10) among the rest, that *Christ was natus ex Virgine, per Virginem: born of a Virgin, and regenerated by* *gin: meaning he was baptized by John that was un-* *ned. To say that Christ was regenerated, taking* Word, as many modern Writers do, for Conversion, Repentance, &c. would be an impious Speech.

*Austin* calls the Persons by whose means Infants are regenerated, *cos per quos renascuntur*, those by whom they are

(8) Orat. 40.  
prope ab ini-  
tione. En bonis  
sustinet, dicit  
pudicus.

(9) Epist. 23.  
ad Bonifacium.

(10) l. 1. contra  
Jovinianum.  
circa medium.

Year after the regenerated, which would be a strange Speech in the  
 Apostles 67. *lect of some late English Writers, who use the Word*  
 the Conversion of the Heart:

§. 3. 3. When *Irenæus* does here speak of *Infants*  
*generated*, 'tis plain enough of it self, that they are  
 capable of Regeneration in any other sense of the Word  
 than as it signifies Baptism: I mean the outward  
 Baptism accompanied with that Grace or Mercy of  
 God, whereby he admits 'em into Covenant, tho' not  
 out any Sense of theirs.

I shall in the places that I must cite henceforward  
 where we meet with the Word, *regeneratum, renatum*,  
 translate it *regenerated*, without any farther Explication  
 but the Reader will find that he must understand it  
*baptiz'd*; or else that he will make no Sense at all in  
 place.

Since this is the first express Mention that we  
 meet with of Infants baptized, it is worth the while  
 to look back, and consider how near this Man was to  
 Apostles time. Mr. *Dodwel*, who has with the greatest  
 Care and Skill computed his Age, (10) makes him  
 ad *Irenæum* born in the Apostolick Age, viz. the Year after Christ's  
 Birth 97, four Years before St. *John* died; and that he  
 was chosen Bishop of *Lyons*, Anno Dom. 167. which was  
 after the Apostles 67. His Proofs are too long to repeat  
 here. So much is plain, that he wrote the Book I  
 quote within 80 years after the Apostles, and that he  
 was then a very old Man. For he wrote the two first  
 (11) *vide Pro-* his five Books against *Heresies* first, and (11) publish'd them  
 log. l. 3. in which these Words are: and he publish'd his  
 Book in the time of *Eleutherus* Bishop of *Rome*, for

(12) c. 3. (12) mentions him as then Bishop. *Eleutherus*'s time  
 (13) *Pearsoni* set by (13) Bishop *Pearson* from the Year of Christ  
 opera posthu- to 185: but by (14) Mr. *Dodwel* from 162 to 177. So  
 ma. the Year of Christ 180 is the latest that the two first Books  
 (14) *Diff. rt.* can well be suppos'd to have been written. There  
 sing. de Rom. whether we agree or not with Mr. *Dodwel*, that he  
 Pontif. Suc- born before St. *John*'s Death; yet it could be but a  
 cessione c. 14. little after, by the Age he must be of when he was

(15) l. 3. And besides, he himself (15) says, as I also recited before  
 c. 30. that the Revelation made to St. *John* in *Patmos* was  
 a little before his time, and that Revelation was 50  
 Years before St. *John* died. The learned Man who  
 has given the last Edition of his Works, though he differs  
 from Mr. *Dodwel* yet makes him born but 6 Years

n's Death. Every Body that was at this time 80 Year after the  
old, must have been born in the Apostles time. Apostles 67.  
s Parents must have been born then, if he were not

all say no more, but leave it to every Body to judge  
er it were possible for the Church then to be igno-  
what was done as to the baptizing of Infants in the  
es time, when many then living, and the Parents  
t then living were themselves Infants in that time.  
is I may add, that *Irenaeus*, tho' at this time he  
n *France*, being Bishop of *Lyons*, yet was brought  
*Asia*, (where *St. John* had died but a little before)  
robably born of Christian Parents. For he had in  
nger Years often heard *Polycarp* (who was *St. John's*  
intance, and was (16) chosen by him Bishop of (16) *Iren*,  
a, and was probably that *Angel* [or Bishop] of the l. 3. c. 3.  
of *Smyrna*, that is so much commended, *Rev. 2. 8.*)  
le of *St. John* and his teaching. This he relates  
hself in his (17) *Epistle to Florinus*: and he says, he re- (17) *Apud Eu-*  
fers the thing as if it were but yesterday: for says *geb. Hist. l. 5.*  
remember the things that were done then, better than I *c. 19.*  
se of later times (which is the Property of old Men)  
I could describe the place where he sat, and his going  
d coming in, his manner of Life, his Features, his  
se to the People concerning the Conversation he had  
th *John*, and others that had seen our Lord, how he  
d their Discourses, and what he had heard them that  
re-witnesses of the Word of Life, say of our Lord, and  
Miracles and Doctrine: all agreeable to the Scriptures.  
an Age so nigh the Apostles, and in a place where  
f'em had so lately liv'd, the Christians could not be  
ant what had been done in their time in a Matter  
olick and notorious as is the baptizing or not bap-  
tizing of Infants.

is to be noted, that this Testimony of *Irenaeus*, or  
ther of any of the Fathers, is not so much to be re-  
d as it speaks their Opinion or Sense, as it is for  
t gives us an Evidence of what was then believ'd,  
t, or practis'd by the Church. If he had only sig-  
that he thought fit that Infants should be regene-  
it had been but one Doctor's Opinion: but he  
s of it as a thing generally known that they were  
usually regenerated.

## CHAP. IV.

## Out of Tertullian.

Year after the  
Apostles 100

§. 1. **T**ertullian and Origen being the two next  
have said any thing of this Matter, their  
racter is such as requires something to be  
of it. They were both of 'em very learned Men  
both inclin'd to be singular in their Opinions, and  
ingly both fell into great and monstrous Errors  
Faith.

The first fell into the Heresie of the *Montanists*,  
blasphemously held that one *Montanus* was that *Pa-*  
or *Comforter* which our Saviour promised to send  
that better and fuller Discoveries of God's Will  
made to him than to the Apostles, who prophesied  
in part. He commonly calls the *Catholicks*, *Pse-*  
*the carnal Men*. And he afterward forsook the  
(1) *Augustinists* too, and set up a new Sect of his own called (1)  
*de hæresibus. tullianists*: some Remainders of which Sect continue  
s. 26. & 86. *Carthage* till *St. Austin's* time, and he had the Hope  
to convert the last of 'em, and to get 'em to give up  
Church or place of Worship to the *Catholicks*.

The other being a great *Platonist*, taught the  
istence of Souls: that the Souls of all Men had a  
Being before the World, and had sinned in that  
State, and were sent hither into Bodies as a Punishment.

(2) *Aug. de Civit. Dei*. and he (2) derived original Sin from thence, which  
Scripture derives from the Fall of *Adam*. He held  
l. 11. c. 23. other Errors about the Resurrection and the future

(3) *Ep. ad Tranquillinum*. So that (3) *St. Hierom* giving Advice to *Tran-*  
*quillinum* of the Caution wherewith one must read *Origen's*  
96. Works, says, *My Opinion is that Origen is sometimes*  
*read because of his Learning, but so as we read Tertullian,*  
*Arnobius, Apollinaris, and some other Ecclesiastical Writers,*  
*both Greek and Latin, taking care to choose the good*  
*is in 'em and avoid the contrary.*

As for the Occasion I have here to quote 'em, that  
I mention'd before is chiefly to be minded; that  
as they do, as Historians, give us an Account of the  
and Practise of the Church in their times, their Testimony  
is considerable: but where either of 'em has any

Opinion of his own, it is not of any great Authority. Year after the Apostles 100.

Tertullian has spoke so in this Matter of Infant-Baptism that it is hard to reconcile the several Passages the one another. The Reader shall have the Particu-

### *Tertullianus de Baptismo, c. 10.*

Having spoken of the Matter of Baptism, Water, & the Form of it, In the Name of the Father, Son, and Holy Ghost, he adds,

*Quoniam quantum mediocritati nostra licuit de universis christiani religionem struunt: nunc ad reliquum statum quo ut potero progrediar de quaestione quibusdam.*

Now I will proceed to speak of some lesser Questions about the other State thereof.

Afterward c. 12, 13.

3. Quum vero praescribitur nemini sine baptismo communi salutem, ex illa maxime pronuntiatione Domini, qui baptizatus ex aqua quis eris, non habet salutem: suboritur scrupuli, imò temerarii tractatum quorundam, quod ex ista praescriptione Apostoli salus competat, quos non invenimus in Domino, praeter Paulum: imò cum solus ex illis baptismum Christi induerit, aut praedicatione de ceterorum periculo, qui careant aqua Christi, ut scripto salva sit: aut rescindit praescriptionem, si etiam illis salus statuta est. Audivi (Dolusino Teste) ejusmodi: ne quis me tam perditum existimet, ut ulterius exagitatione Styli quae aliis scrupulum incuriant. Et nunc ut potero, respondebo qui negant Apostolos cunctos. Nam Joannis baptismum inierant & Dominicum credebant (quatenus unum baptismum definiat ipse Dominus, dicens Petro perfundi volenti: qui semel lavatus non habet necesse rursus: quod utique non cuncto omnino non esset) & haec est probatio exerta adversus illos qui ad id Apostolis etiam Joannis baptismum, ut destruant aqua sacramentum. — paulo post — Hic ergo sanctissimi provocant quaestiones: Adeo dicunt, baptismus necessarius non

Year after the non est, quibus fides satis est : nam & Abraham & Apostles 100, aque nisi fidei Sacramento Deo placuit.

Sed in omnibus posteriora concludunt, & sequentia cedentibus prevalent. Fuerit satis retro per fidem ante Domini passionem, & resurrectionem : ut ubi fides est credendi in nativitatem, passionem, resurrectionem, addita est ampliatio Sacramento, obsignatio baptismi, mentum quodammodo fidei, quæ retro erat nuda, non jam [esse] sua sua lege. Lex enim tinguendi imperat & forma præscripta ; Itæ, inquit, docete nationes, quentes em in nomen Patris & Filij & Spiritus Sancti. Huic legi collata definitio illa, nisi quis renatus fuerit aqua & Spiritu, non intrabit in regnum celorum ; obsequium fidei ad baptismi necessitatem. Itaq; omnes exinde dentes tinguabantur, &c.

Whereas it is an acknowledged Rule, that none can be saved without Baptism : grounded especially on the Sentence of our Lord ; Unless one be born of Water, he can have no Life : Some Scruples do arise, and even rash courses of some Men ; How according to that Rule the Apostles could be saved, whom we do not find to have been baptized with our Lord's Baptism, except Paul. And when Paul only of them had the Baptism of Christ, either the rest who wanted this Water of Christ must be supposed in a dangerous Condition, that so the Rule might stand fast : or else the Rule is broken if any Person not baptized can be saved. I have heard some Men (I am my Witness) talk at this rate, and would have no doubt think me so lewd as by the itch of my Pen to raise Questions purposely, which may cause Scruples in other Men. I will here give an Answer, as well as I can, to those Men that deny the Apostles to have been baptized. If they received only the Baptism of John as of a Prophet, and had not that of our Lord : Inasmuch as our Lord himself appointed one Baptism, saying to Peter when he desired to be washed ; He that has been once washed, need no need again : which he would not have said to one that had not been wash'd at all : even this is a plain proof against those who take away from the Apostles even the Baptism of John, that they may abolish as needless the Sacrament of Water. — And a little after — When again these impious Men raise Cavils, and say, Baptism is not necessary for those that have Faith, which is sufficient for Abraham without any Sacrament of Water, but of Faith only, pleased God.

in all Matters the later Injunctions bind, and the Year after the  
 wing Rules take place above those that were before, Apostles 100.  
 there were Salvation formerly by bare Faith be-  
 our Lord's Passion and Resurrection; yet when the  
 is enlarged to believe in his Nativity, Passion and  
 rection, there is an Enlargement of the Sacrament,  
 aling of Baptism, as it were a Garment to our Faith;  
 formerly was bare, but cannot now be without its  
 for the Law of baptizing is given, and the Form of  
 pointed; Go, says he, teach the Nations, baptizing  
 in the Name of the Father, and of the Son, and of the  
 Spirit. And when to this Law that Rule is added,  
 one be regenerated of Water and the Spirit, he shall  
 the Kingdom of Heaven, it has bound up Faith to  
 necessity of Baptism. And therefore all Believers from  
 forward were baptized, &c.

And afterward c. 17.

Having said that it is not absolutely unlawful  
 ymen to baptize, he adds,  
*quanto magis laicis disciplina verecundia & mode-*  
*cumbis, cum ea majoribus competant, ne sibi adsumant*  
*in episcopi officium episcopatus? Emulatio schisma-*  
*ter est. Omnia licere dicit sanctissimus Apostolus,*  
*in omnia expedire. Sufficiat scilicet in necessariis*  
*sicubi aut loci aut Temporis aut personae conditio com-*  
*Tunc enim constantia succurrentis excipitur cum*  
*circumstantia periclitante. Quoniam reus eris per-*  
*minu, si supersederis prestare quod libere potuisti.*  
 at how much more necessary for Laymen is it to  
 the Rules of Humility and Modesty, that since these  
 belong to Men of higher Order, they do not arro-  
 to themselves the Office of the Bishops that is pro-  
 to them? Emulation is the Mother of Schism. The  
 blessed Apostle said, that all things were lawful,  
 all things were not expedient. Let it suffice that thou  
 use of this Power in Cases of Necessity: when  
 Circumstance either of the Place, or of the Time, or  
 the Person requires it. For then the adventuring to  
 is well taken, when the Condition of a Person in-  
 ger forces one to it: because he that shall neglect at  
 a time to do what he lawfully may, will be guilty  
 the Persons Perdition [or Damnation.]

Let

Year after the  
Apostles, 100.

Let the Reader mind how all this is to be reconciled  
what he says afterward c. 18.

4. 3. *Ceterum baptismum non temere credendum  
sciatis quorum officium est. Omni petenti te dato, su-  
bet titulum; proinde ad eleemosynam pertinentem  
illud potius perspiciendum; nolite dare sanctum  
& porcum projicere margarita vestra: & manum  
imposuerit, ne participes aliena delicta.*

*pro cuiusq; personae conditione ac dispositione, etiam  
cunctatio baptismi utilior est: praecipue tamen circa  
illos. Quid enim necesse est*

*etiam periculo ingeri? quia & ipsi per mortalitatem  
tuere promissiones suas possunt, & proventu male  
falli. Ait quidem Dominus, Nolite illos prohibere ad-  
nirare. Veniant ergo dum adolescunt, veniant dum  
dum quo veniant docentur: fiant Christiani quum Ch-  
nosse potuerint. Quid festinas innocens aetas ad rem-  
peccatorum? Cautius agetur in secularibus; ut cui  
sua terrena non creditur, Divina credatur. Nonini-  
salutem, ut petenti dedisse videamur. Non minori  
innupti quoq; procrastinandi, in quibus tentatio pro-  
est; tam virginibus per maturitatem, quam vidua  
cationem, donec aut nubant aut continentia curantur.  
Si qui pondus intelligant baptismi, magis timebunt  
tionem quam dilationem. Fides integra secunda est de*

*Diem baptismi solenniore Pascha praestat; cum  
suo Dominus in quam tingimur, adimpleta est, &c.*

*But they whose Duty it is to administer Baptism  
to know, that it must not be given rashly. Give  
one that asketh thee, has its proper Subject, and  
to Almsgiving: But that Command rather is here  
consider'd; Give not that which is holy to Dogs, neither  
your Pearls before Swine. And that, lay hands suddenly  
no Man, neither be Partaker of other Mens Faults.*

*Therefore according to every ones Condition and  
position, and also their Age, the delaying of Baptism  
more profitable, especially in the case of Little Children.  
For what need is there [ ]  
Godfathers should be brought into Danger? be-  
they may either fail of their Promises by Death, or  
may be mistaken by a Child's proving of wicked Dis-  
position. Our Lord says indeed, Do not forbid 'em to  
come to me. Therefore let 'em come when they are grown*

come when they understand: when they are instructed  
whither it is that they come: let 'em be made  
Christians when they can know Christ. What need their  
Age make such haste to the Forgiveness of Sins?  
will proceed more warily in worldly things: and he  
could not have earthly Goods committed to him,  
all have heavenly. Let them know how to desire  
salvation, that you may appear to have given to one  
seeketh.

Year after the  
Apostles 100.

no less reason unmarried Persons ought to be  
off, who are likely to come into Temptation, as well  
that never were married, upon account of their  
growing to Ripeness, as those in Widowhood, for the miss  
of a Partner; until they either marry or be confirm'd  
in continence. They that understand the weight of  
sin will rather dread the receiving it than the de-  
g of it.

The most solemn time for Baptism is *Easter*, at which  
the Passion of our Lord, into which we are baptized,  
is fulfilled, &c.

there be also compar'd with this, what he says in  
his Book.

### *Tertullianus de Anima, c. 39, 40.*

Adeonulla fere natiuitas munda est, utiq; Ethnicorum.  
nim & Apostolus ex sanctificatione alterutro sexu sanctos  
ari ait: tam ex seminis prerogativa quam ex institu-  
disciplina: ceterum, inquit, immundi nascerentur.  
designatos tamen sanctitati, ac per hoc etiam saluti in-  
volens fidelium filios: ut huius spei pignore matrimo-  
nia retinenda censuerat patrocinaretur. Alioquin me-  
at Dominica definitionis; nisi quis nascetur ex aqua  
ritu, non ibit in regnum Dei, i. e. non erit sanctus. Ita  
anima eousq; in Adam censetur, donec in Christo re-  
atur & tamdiu immunda, quamdiu recensetur, pec-  
ca autem quia immunda.

there is almost no being born clean [or free from  
that is of Heathens. For hence the Apostle says,  
of either Parent sanctified the Children that are born  
only: by reason of the Prerogative of that Seed and  
the Instruction in their Education. Else, says he,  
they unclean. But yet meaning to be understood  
that the Children of the faithful are designed for  
Holiness,

Year after the  
Apostles 100.

' Holiness, and so for Salvation: that by a Pledge  
' Hope he might plead for those Marriages which he  
' have to be continued. Otherwise [or, as for any other  
' ing] he knew well enough what our Lord had  
' mitted, *Except one be born of Water and the Spirit*  
' *shall not enter into the Kingdom of God: that is,*  
' *not be holy.* Thus every Soul is reckon'd as in a  
' long till it be a new enrolled in Christ, and so  
' clean, till it be so enrolled, and sinful, because  
' clean, &c.

§. 7. I have cited these Passages at large and all together  
that the Reader may try if he can pick any common  
Sense out of 'em. It is the Property of warm Men,  
they are speaking earnestly on one Subject and  
that, to overlap so as that when they are speaking  
another with like Earnestness, they fall into Con-  
tradiction of what they said before. This Author  
places here first cited, treating of the Necessity of Baptism,  
speaks of that Necessity as absolute; and of those who  
die unbaptized, as lost Men: and is enrag'd at  
those that maintain that Faith without it is sufficient to  
salvation. Yet afterward, when he is discoursing of the  
Weight, as he calls it, of Baptism, he advises several  
of People to delay it; and to encourage 'em, tell  
them that if they should by that Delay happen to miss  
salvation, *an entire Faith is secure of Salvation.*

The most probable guess that I can make of that  
was his steady meaning (if he had any) is, that those  
who put off their Baptism negligently, or as slighting it,  
if they finally die without it, lose their Life: but that  
those that put it off only that they may be fitter  
and in a more likely Condition to keep it unstain'd  
by that means they happen to die without it, the  
Design and Purpose of being baptized shall be accepted for  
their Deed.

And when he is discoursing on the afore said Subject  
the Weight of Baptism, he finds fault with the Custom  
of baptizing *Infants*, and would have them delay it  
till they are able to understand and consider what they  
do, and then farther, till they are married: and if they  
do not marry, or if their Consort die, then farther till  
the Danger of Lust is over, which is frequently not till  
a late Age. A strange Advice, and which no Man either of  
Antients, or Moderns, either of the one or the other  
in this Controversie do approve of. And to urge his

Year after the  
Apostles 100.

C. J. C. J.

(4) More  
Proofs Pt. II  
Ch. 4. Sect.  
39.  
(5) 1st An-  
swer to Willis  
p. 9.

(6) Examen of  
Marshall's Ser-  
mon pag. 10.

(7) In giant  
partem Tho-  
mas, Tom. S.  
Disp. 134.C.1.

Year after the  
Apostles 100.

(8) Question  
nes Hieronym.  
Q. 9. c. 3.

This Explication of his Meaning is also con-  
from the older Editions of this Book *de Baptismo*  
instead of those Words in *Rigaltius's* Edition, *Quod  
necesse est sponsors, &c.* what need is there that God  
Ec. read thus; *Quid enim necesse est, si non ram  
sponsors, &c.* What Occasion is there, except in  
Necessity, that the Godfathers, &c. So it is  
Edition of *Pamelinus*: and so, as *Pamelinus* affirm-  
grew the first Editor of this Book *de Baptismo* has  
I have followed the Edition which I had, which is  
*tius's* (only leaving a Blank at the place) suppos-  
had some ground from the Manuscripts to leave  
that Clause. Yet it cannot be denied that he has  
*le Clerc* (8) observes) set some Passages false, that  
true in the former Editions, nor that he has oth-  
shewn himself partial for the Antipedobaptists, as  
shew hereafter, *Part II. Chap. XI. §. 3.* And  
I incline now to the Opinion, that the old Edition  
the truest, and that it ought to be read, *except  
of necessity.* And then the case is plain how his mean-

§. 9. But that which most deserves the Reader's  
vation is, that the Words of *Tertullian* do not impute  
the Custom of the Christians at that time was  
Infants unbaptized: but on the contrary, they plain-  
ly intimate that there was a Custom of baptizing em-  
he describes that that Custom should be generally  
For when he says, *why does that innocent Age man-  
dast, &c.* His Words shew the matter of Fact  
been so, together with his Opinion against it. The  
thing we now enquire of, is the Practice of the Church  
and not one Doctor's Opinion, especially when it  
not appear that any Body was prevail'd on by  
alter that Practice; for there is no Appearance that  
the *Montanists* (to whom he turn'd) or the *Tertul-*  
(whom he set up) were against it. On the con-  
St. *Augustin* reciting the Opinions of both these Sects  
not mention any such thing held by either of 'em, as  
at other places, that he never read of any Sect  
deny it, as I shew hereafter.

The same Observation ought to be made con-  
the *Sponsors* or Godfathers whom he speaks of  
in the Baptism of Infants that could not answer for  
selves. Which shews the great mistake of some  
more ignorant Persons among the Antipedobaptists

(9) l. de hæ-  
resibus c. 26.  
& 86.

the use of Godfathers from I know not what Year after the  
 Rome of late years: whereas this was within a Apostles 100  
 years of the Apostles.

It is something a heedless Answer that he makes  
 Words of our Saviour: *Suffer little Children to  
 come, &c.* when he says, *let 'em come when they are  
 up, when they understand, &c.* For that seems to be  
 y thing that the Disciples said when they rebuked  
 hat brought 'em, for which Rebuke our Saviour  
 the Disciples. It is something a better Answer  
 the Antipædobaptists now a days give, viz. that  
 viour would indeed have Infants brought to him  
 their Infancy, and before they understood, and  
 bleis'd 'em, &c. But we do not read that he bap-  
 em. To which the other reply, that he declar'd  
 ve of God to 'em, by his blessing and embracing,  
 ying, *Of such is the Kingdom of God.* Which shews  
 be capable of the Covenant of Mercy: and that  
 are expressly admitted to enter Covenant, *Deut.*  
*you, your little ones, &c.* and in the Old Testa-  
 had the Seal of the Covenant. From whence it  
 follow that it is no Absurdity by reason of their  
 , which is the only thing *Tertullian* argues from.

1. In the same Book of Baptism, c. 3. he observes  
 e Heathen Nations also used Baptism, as a religious  
 and particularly in the Mysteries of Apollo and Ceres  
 were baptized, *idq; se in regenerationem & impu-  
 n perjuriorum suorum agere præsument.* And they  
 ey do this for their Regeneration and the Pardon of  
 ormer Perjuries. And he says, *here we see the aim  
 Devil imitating the things of God.*

2. One thing more ought to be observ'd out of the  
 I cited from *Tertullian's* Book *de Animâ*, viz.  
 expounds that Text, *1 Cor. 7. 14. Else were your  
 n unclean, but now they are holy*, much after the same  
 many modern Pædobaptists do, of baptismal Ho-  
 only he thinks the Apostle speaks of it, not as  
 iven, but as designed for them. He paraphrases,  
 Holy, by *sanctitati designati*, designed for Holiness,  
 hen they come to be baptized, as his following Words  
 said Passage shew, If the Reader will turn back to  
 This Sence of a baptismal Holiness the Antipædo-  
 s (who understand no more by it but that such  
 ren are not Bastards,) would condemn as a new  
 tion. But I shall shew by more Instances that will  
 come

HO 22 (21)  
 VI 2 XIX

HO 22 (21)  
 VI 2 XIX

HO 22 (21)  
 VI 2 XIX

Year after the come in my way, and especially in CH. XIX. §. 19.  
 Apostles too. I compare together all the Expositions of this Text  
 by the Ancients, that it was the most general one.

(13) See CH. *Austin* (13) pleaded that no Christian, Catholic  
 XIX. §. 17. Sectary, had ever taught to the contrary; but that

(14) See CH. Reason for the baptizing of Infants was for the For-  
 XIX. §. 30. ness of original Sin; *Pelagius* granted (14) that  
 was none that denied that they were to be baptized.  
 But when he, and *Celestinus*, and *Julian* do ransack  
 guilty for places to shew that they are baptized on  
 Accounts, and not for Forgiveness; how nearly  
 that Saying of *Tertullian* have stirred 'em. *What*  
*their innocent [or sinless] Age makes such bait for the*  
*givenness of Sin?* Or else we must say, they would  
 quote it, because he contradicts himself in this.  
 Or else they would not use his Authority, which was  
 no good Reputation, because he revolted to Heresy: the  
*Allix* concludes this Book to have been written before

(15) adv. Hel. It was customary in those times, if any one made  
 vidium. stop his Mouth with that (15) Saying of St. *Hierom*,  
*hominem ecclesie non fuisse*; that *Tertullian* was not  
 Man of the Church: and *Pelagius* had a great Mind  
 it had been possible for him continuing in his Opinion  
 denying original Sin) to have continued a Member  
 the Catholic Church.

*Baronius* likewise observes, that when the Doctrine  
 maintain'd against St. *Austin* and the Catholics,  
 Baptism given by Hereticks is null, and the Party  
 be baptized again; if St. *Austin* could have shewn  
 this Opinion was first set on foot by *Tertullian* (whose  
 Name was in ill repute for his singular Opinions)  
 that one thing would have served much to discredit.  
 And that he might have done if he had ever seen  
 Book of Baptism, where that Opinion is asserted,  
 which is the earliest Mention we find of it.

Yet St. *Hierom* had seen this Book either in Greek  
 Latin (in both which Languages it was written)  
 he quotes some Passages out of it about the Story of  
*Paul* and *Tecia*; but nothing about the Matter of Infant

How that concerned them was not said. CH

FINIS

## CHAP. V.

## Quotations out of Origen:

## Homilla 8. in Levit. c. 12.

Ubi David dicentem; In iniquitatibus, inquit, conceptus sum, & in peccatis peperit me mater  
 tendens quid queramus; anima in carne nascatur,  
 uti & peccati sordo polluitur: & propterea dictum  
 quod jam superius memoravimus; quia nemo mun-  
 de, nec si unius diei fuerit vita ejus. Addi hoc  
 potest, ut requiratur quid causa sit, eam baptis-  
 ma in remissionem peccatorum deetur, secundum co-  
 servantiam etiam parvuli baptismum dari; eam  
 nihil esset in parvulo quod ad remissionem deberet  
 gentiam pertinere gratia baptismi superflua videre.

Year after the  
 Apostles 110

at David speaking: I was, says he, conceived in In-  
 and in Sin did my Mother bring me forth: Shewing  
 every Soul that is born in the Flesh is polluted with the  
 of Sin and Iniquity: And that therefore that was said  
 me mention'd before; that none is clean from Pollu-  
 no his Life be but of the length of one Day.  
 des all this; let it be consider'd, what is the reason  
 whereas the Baptism of the Church is given for  
 veness of Sins, Infants also are by the usage of the  
 baptized: when if there were nothing in Infants  
 wanted Forgiveness and Mercy, the Grace of Baptism  
 be needless to them.

## Homil. in Lucam 14.

Quod frequenter inter fratres queritur, loci occasione  
 [l. commotus] retracto. Parvuli baptizantur in  
 nem peccatorum. Quorum peccatorum? vel quo tem-  
 porum? aut quomodo potest ulla lavacri in parvulo  
 subsistere, nisi juxta illum sensum de quo paulo quia  
 ; nullus mundus à sordibus, nec si unius diei quidem  
 vita ejus super terram? Et quid per baptismi sa-  
 am natiuitatis sordes deponantur, propterea baptis-  
 & parvuli.

D

Ha

‘ Having occasion given by this place, I will  
‘ a thing that causes frequent Enquiries among the  
‘ thren. Infants are baptiz’d for the Forgiveness  
‘ Of what Sins? Or when have they sinned? Or  
‘ any Reason of the Laver in their Case hold good,  
‘ cording to that Sense that we mentioned even  
‘ None is free from Pollution, tho’ his Life be but of the  
‘ of one Day upon the Earth? And it is for that  
‘ because by the Sacrament of Baptism the Pollution  
‘ our Birth is taken away, that Infants are baptiz’d

*Comment. in Epist. ad Romanos, lib. 3.*

§. 3. Deniq; & in lege pro illo qui natus fuerit,  
offerri hostia, par turturum aut duo pulli columbae  
quibus unus pro peccato, alius in holocaustum.  
peccato offertur hic pullus unus? nunquid nuper edis  
vultus peccare potuit? Et tunc habet peccatum, pro quo  
jubetur offerri, a quo mundus negatur qui esse cœsus  
fuerit vita ejus. De hoc ergo etiam David dixisse  
est illud quod supra memoravimus; quia in peccato  
me mater mea: secundum historiam enim nullum ma-  
claratur peccatum. Pro hoc & Ecclesia ab Apostoli  
nem suscepit etiam parvulis baptismum dare.  
enim illi quibus mysteriorum secreta commissa sunt  
rum, quia essent in omnibus genuina sordes peccati,  
aquam & Spiritum ablui deberent: propter quam eti-  
pus ipsum corpus peccati nominatur.

(1) Levit. 12. ‘ And also in the Law it is commanded that a  
8. ‘ be offer’d for every Child that is born; a pair  
‘ turtle Doves, or two young Pigeons: of which one  
‘ a Sin-Offering, the other for a Burns-Offering. For  
‘ Sin is this one Pigeon offer’d? Can the Child that  
‘ born have committed any Sin? It has even then  
‘ which the Sacrifice is commanded to be offer’d  
‘ which even he whose Life is but of one Day is de-  
‘ be free. Of this Sin David is to be supposed  
‘ said that which we mention’d before; In Sin  
‘ Mother conceive me: for there is in the History no  
‘ of any particular Sin that his Mother had comm-  
‘ For, this also it was, that the Church had fr-  
‘ Apostles a Tradition [or, Order] to give Baptism  
‘ Infants. For they, to whom the Divine Mysteries  
‘ committed, knew that there is in all Persons the

tion of Sin, which must be done away by Water and Spirit : by reason of which the Body it self is also the Body of Sin. Year after the Apostles 119.

The Plainness of these Testimonies is such as nothing to be said of it, nor admits any thing to be against it. They do not only suppose the Practice generally known and used, but also mention its being order'd by the Apostles.

concerning the Authenticalness of 'em there does something to be said. For the Greek (which is the original) of all *Origen's* Works being lost, except a very little there remains only the *Latin* Translations of 'em. when these Translations were collected together, many spurious ones were added and mixt with and went under *Origen's* Name. But upon the trial of Learning, the Criticks quickly smelt 'em out, admitted none for his, but such as appear'd to have been done into *Latin* either by *St. Hierom* or else by *Rufinus*, both which lived within the time limited for our Enquiry, viz. the first 400 Years.

For which reason I have rejected the Quotations which by some for Infant-Baptism out of *Origen* on *Jeb*, is plainly a spurious Piece written by some *Arian*.

Of these which I have brought, the *Homilies* on *Luke* were translated by *St. Hierom* : but those on *Lev* and the *Comments on the Epist. to the Romans*, by *St. Hierom* added a Preface to his Translation, which is printed with it ; a Passage out of which is quoted by *Rufinus*, (2) and also some part of the Translation.

And *St. Hierom* himself mentions this Work in (2) *Apolog.* catalogue of his own (3) Works. So that of this adv. *Hiero-* is no doubt. *Erasmus* once doubted whether even nym. 2da. *Homilies* were the genuine Works of *Origen*, as (3) *de Scripto-* he observes in these (4) Words: *Erasmus* in his *Epi-* ribus Eccl. Francis Ciglianus, had written that these *Homilies* (4) *Origenia-* were to be some other Man's and not *Origen's* : but in norum, l. 3. p. 233. a sentence affixed to the Books of *Origen*, he recanted his (5) *3d Review.* opinion, and acknowledged the true Author. Which I the (6) *1st Reply* note, because *Mr. Tombs* (5) and *Mr. Danvers* (6) to *Mr. Wills* more *Erasmus* on *Luke* 1. 3. saying thus, For so he p. 87. to think whoever he was whose Commentaries are extant upon *Luke*, under the Title of *Adamantius*, [or, *Origen*]. From whence they conclude that *Erasmus* took to be *Origen's*, or at least doubted of it. Which is fair, if they knew that *Erasmus* had recanted his

Year after the  
Apostles 110.

Doubt, as is to be seen in his Edition of *Origen's* 5. 6. Neither does any one raise any Question Translation of the other two, on *Leviticus* and the *mans*, but that it was done by *Rufinus*. But these Men used several Methods in translating. For, what *Origen's* Books contained in them several Expressions not consistent with the Faith in some Points. St. Hieron.

(7) vide Eras- (7) changed nothing, but express'd every thing as in the original, as he owns himself: but *Rufinus* or left out any thing that he thought not Orthodox. in the *Homilies on Leviticus* he himself says, that he had a greater Liberty than ordinary.

All the World since have approved the Method of *Hieron*, and blamed that of *Rufinus*: for it is fit for a Translator to give a true Account of what his Author says, be it good or bad: whereas now in these Translations of *Rufinus*, the Reader is uncertain (as *Erasmus* angrily says) whether he read *Origen* or *Rufinus*.

Some Antipædobaptists do for this reason reject Quotations here brought out of the *Homilies on Leviticus* and the *Romans*: it being uncertain whether they are Words of the Author, or the Additions or Interpolations of the Translator. This Plea must needs give great Obatement to the Authority of these two Testimonies, yet it is the less in this Matter, because,

1. That on St. *Luke* translated by St. *Hieron* contains the same thing in effect: It is as full an Evidence of the then Practice: only it does not mention the Translation from the Apostles.

2. There is no kind of Probability that *Rufinus* made any Interpolations he might make in other Matters: since this was none of his Subjects on which *Origen's* Opinion was questioned in the Church in *Rufinus's* time. Those things on which *Origen's* Opinion was singular, are largely canvass'd both by St. *Hieron* and *Rufinus* themselves in their Invectives and Apologies against another: and also by (8) *Epiphanius*, and (9) *Philus Bp. of Alexandria*, who reckons 35 singular Opinions that *Origen* held: and they are about the Resurrection of the same Body, the Eternity of Hell Torments, the Præexistence of Souls, some Expressions about the Trinity, &c. but not one Word about this Matter. there is no Pretence that *Rufinus* had any other Reason to alter any thing, but only as being a great Lover of *Origen*, whatever was in his Comments express'd in a

(8) Epist. ad  
Joannem Hieron.  
rosolymit.  
(9) Epistolæ  
Paschales B.P.  
Rom. 4.

eterodox Sence concerning any of the aforesaid Year after the  
he left it out, or else gave it a favourable turn in Apostles 110.  
translation, or in some Explication that he added,  
what is this to the Baptism of Infants, concerning  
it is not pretended that Origen's Enemies challeng'd  
holding any singular Opinion?

Rufinus ( who confesses that in the Translation of the  
ments on *Leviticus*, he had used more freedom ) says  
his of his Management in the Translation of the  
ments on the *Ep. to the Romans*, that he had (10) (10) Perora-  
d this Work by one half. He speaks of no addition in Epist.  
: and it is in that that there is Mention of the Tra- ad Romanos,  
from the Apostles.

Mr. Tombs (11) says, that if one read these Pas- (11) Examen,  
and consider how they are brought in, and how plain the pag. 7.

sions are against the Pelagians, one shall conceive that  
ere put in after the Pelagian Heresie was confuted by  
m and Austin, who often tells us, that the Fathers  
that Controversie arose, did not speak plainly against the  
ans. And of all others Origen is most tax'd as Pela-  
ging.

the Passages did speak of, or relate to any Contest  
the Doctrine of original Sin, or any Adversaries

or did set themselves to prove it as a thing con-  
tred : this Exception would have some weight. But  
peak of it as a supposed and known thing from Scrip-  
and as of a thing denied by none, and in no other  
than many Sayings of other Fathers do before Pelagi-  
me, some of which I cited (12) out of Irenæus. And (12) CH. III,

opinion in which Origen Pelagianiz'd, was not as Mr. S. 1.

would intimate, in denying that corrupt State in  
all are born into this World ( his asserting of that  
any other places is notorious, and he built his Opi-  
of Præexistence on it ) but in affirming that it is pos-  
for a Man in this Life to arrive at such a perfect  
quest of the said Corruption, that he may afterward  
without Sin : which was another of the false Do-  
es of Pelagius. This is plainly proved to have been  
Opinion of Origen from the few Words of St. Hierom  
ne Prologue to his Dialogues against the Pelagians ;  
re having recited the Opinions of some former Here-  
that vaunted themselves to be without Sin, he adds,  
autem Origenis proprium est, &c. But Origen had  
peculiar Opinion, that it is impossible for a humane Soul  
without Sin from its Beginning to its Death : and on

Year after the  
Apostles 110

*the other side, that it is possible, when a Man turns to a good Life, to arrive to such Strength, that after he shall not Sin.* It was on account of this Text St. Hierom calls Origen the Pelagians beloved. What does at the latter end of the last of the Dialogues mention'd.

§. 8. But this Argument of Mr. Tombs may be well red against those that think these Passages were put by Rufinus ( Mr. Tombs in one part of his Discourse to lay it on him, and yet in another, seems to think were put in by some body afterward: or else he is absurdly when he makes it to be done after the Act times). For whoever had put in any thing of original Sin, Rufinus would not: he had been more likely to put it out, if he had not been afraid of Censure. For he seems to have conceal'd his Opinion from the World except some few confidants, it was proved after his Death that he was an Enemy to the Doctrine of original Sin, at least as derived from our first Parents. St. Hierom

(13) Ep. ad once or (13) twice reckon him by the Name of Gregory Ctesiphontem among the Precursors, or those that had given Occasion to Pelagius. He himself tells how some had accused him to Anastasius Bishop of Rome, as having unsound Opinions about the Origin of the Soul: and he makes the same lame Answer to it, in the Letter which he writes to him for his Apology. But Celestius discover'd all, when upon his Trial at a Council of Carthage, ( in which he was condemned for his Heresie ) there were these Questions and Answers, which St. Austin has set down in Dom. 412.

312.

(14) lib. de (14) out of the Acts of that Council, which was held at Carthage, c. 3. 4.

The Bishop Aurelius said,

‘ Let the rest [of the Articles charged on him ] be

‘ And there was read, That the Sin of Adam hurt not self only, and not Mankind.

Celestius answer'd,

‘ I said, that I was unresolv'd concerning the Derivation of Sin (yet so as to submit to any one to whom God has given the Grace of Knowledge ) because I have heard of different Opinions of this from those that have been Presbyters of the Catholick Church.

Paulinus the Deacon said, Tell us their Names.

Celestius said,

‘ The holy Presbyter Rufinus, who dwelt at Rome, and the holy Pammachius, I have heard him say, that the Derivation of Sin.

linus the Deacon said, *Is there any more?*

lestius said, *I have heard others also say the same.*

linus the Deacon said, *Tell us their Names.*

lestius said, *Is not one Presbyter enough for you?*

and afterward, in another place [of the Acts]

relius the Bishop said, *Let the rest of the Charge be*

and there was read, *That Infants when they are born in the same State that Adam was in before his Transgression.*

relius the Bishop said, *Did you ever teach so, Celestius, that Infants, &c.*

lestius said, *Let him explain how he means; Before Transgression, &c.*

relius the Bishop said, *Whether the State of Infants be baptized, be such as Adam's was before his Transgression: or, whether they do derive the Guilt of Transgression from the same sinful Origin from whence they are born? what the Deacon Paulinus would hear from you.*

linus the Deacon said, *Whether he has taught that, Let him deny.*

lestius said, *I told you before concerning the Derivation of Sin, that I have heard several in the Catholick Church deny it: and some I have heard affirm it. It is a Matter of Question [or Controversie] not of Heresie. As for Infants, I always said, that they stand in need of Baptism, and that they ought to be baptized, &c.*

we see that tho' Celestius pretended he could have said others, yet he named none but Rufinus, who was then holding this Tenet. Rufinus therefore was not to insert any thing into Origen's Works about Original Sin.

now that Garner the Jesuite would have it, that the Sin intended by Celestius was another of the same kind, and not he whose Works we have: and that because Mercator calls him a Syrian; whereas this Rufinus whose Works we have, was of Aquileia. But others more reason think, that Mercator calls him a Syrian because he lived 30 Years in Syria and those Eastern Countries, and brought his Errors, and his Love of Origen, thence. And the Rufinus meant by Celestius has already been taken for the same that is ordinarily known by that Name.

Year after the  
Apostles 110.

(a) Inquiry  
into the Con-  
stitution, Dis-  
cipline, &c.  
of the Primi-  
tive Church  
pag. 57.

There would have been the less need of this long  
quisition to prove that the forecited Passages of  
are genuine, if that Passage of his which Mr. K  
found out in the original *Greek* of his *Commentary*  
*St. Matthew*, and produces (a) to this purpose as an  
evidence for Infant-Baptism, were not a very am-  
bigue one. If the Sentence had ended there where Mr.  
cuts it off, it had been a plain case that *Origen* must  
have been understood to speak there of Infants in Age.  
Some Words, which he has left out, do, when they  
are read with the rest, very much puzzle the Cause, and  
make it doubtful whether *Origen* be to be there understood  
of Infants in Age, or of such Christian Men as are in  
with the Innocence and Simplicity of Infants. The  
partial Management which I have promis'd, obliges  
me to set down the whole place, or else none of it.

*Origen* is there commenting on those Words of our  
Saviour, *Mat. 18. 10.* Take heed that ye despise not one  
of these Little-ones: for I say unto you, that in Heaven their  
Angels do always behold the Face of my Father which is in Heaven.  
He has a long Discourse, and something rambling  
in speaking sometimes of Infants in Age (such as our  
Saviour had one then before him mention'd, v. 2.)  
and sometimes of Men resembling Infants. After which  
he puts this Question,

*Comment. in Mat. Tom. 13. pag. 331. Ed. H.*  
*Rhotomag. 1668.*

Εἴτε πάλιν ζητήσωμεν αὐτῶν τίς τῶν διανοουμένων  
ἐστὶν μικρῶν οἱ λαοὶ αὐτῶν Ἀγγέλους ποιεῖν ταῦτα  
ἀγαπᾶν τοὺς διανοουμένους περὶ αὐτῶν διοικῶν αὐτοὺς διὰ λαλοῦ-  
μεναι, ἢ ἐκτρέφοντες, ὡς ἀρτιγέννητα βρέφη τὸ λα-  
λοῦντα γὰρ ἐπιποθεῖ, ἢ μικρῶν υποκαταστάς ποιεῖν τοὺς  
ἐκ τῆς γένεως, καὶ τὰς τῶν Θεῶν ποιεῖν καὶ τὸν ποιεῖν  
&c.

Then again one may inquire; When it is that the  
here spoken of are set over those little ones shew'd [oc-  
casioned] by our Saviour? Whether they take the Care and  
management of 'em from the time when they by the mystical  
Regeneration, whereby they were new born, do, as new  
Babes desire the sincere Milk of the Word, and are not  
subject to any evil Power? Or from their Birth, according  
to the Foreknowledge of God and his predestinating of  
&c.

Origen meant to say, that it is a Question whether Year after the little Child as our Saviour then set before the Apostles 110. have his guardian Angel given him by God from Birth, or from his Baptism; then 'tis a plain Supposal that all Infants were baptized. But his Mention of desiring of the Milk of the Word at the time of their Baptism, makes it doubtful whether he meant of such Infants in a proper Sense, or whether he had in mind at that place such Men as he had before called *Little ones*, i. e. Men, who when converted and baptized, do become humble in Spirit, &c. And this is increased by observing the Answer that he gives to his own Question: for he says, that for one side of the Question, that the Guardian Angel is given to every one at his Birth) these places of Scripture do make; God *separated me from my Mother's Womb.* And (b) Gal. 1. 5. *thou camest forth out of the Womb, I sanctified thee, &c.* (c) Jer. 1. 5. *for the other side (viz. that it is at Baptism that the Guardian Angel is given) this does make, that the time of our Unbelief is under the Angels of Satan: and then at our New-birth, he that has bought us with his own Blood, gives us a good Angel.* He has also another Fancy; possibly the evil Angel that presides over a Man at his Heathenism, is at the Man's Conversion converted also himself, and becomes a good Angel to him. Moreover in the Text itself; tho' our Saviour had in his Discourse with taking a little Child, and telling them they must *humble themselves as that little Child*; yet the Process of it (and before he came to speak the foregoing Words) viz. at v. 6. he uses the Phrase of *Little children which believe in him.*

that upon the whole, the Proof of Infant-Baptism at this place of Origen, does labour under considerable Guilt: and it is better for the Pædobaptists not so much to rely upon it for a Proof of Origen's Sense, but that they do adhere likewise to those Passages of his which I have mentioned before; which tho' they are but Translations of the Books of his, the Original whereof is not now extant, yet they are, as I have shewn, Translations well grounded. I will add to this, one Passage more, in which Origen is in this Text of Scripture, which is,

## Hom. 9. in Josuam.

He is speaking of that Text, *Jos. 8. 33.* how he wrote a Copy of the Law of *Moses* on the Stones of the Altar: and that he did it in the Presence of the Children of Israel. And in Allusion to this; speaking of our Saviour writing his Law, not on Stones, but in the Hearts of his Disciples, he finds this way to prove that this also is done in the Presence of the Children of Israel. He says the Word *Israel* signifies a Mind that sees God: and that Definition fits well to Angels: and that the Angels are to be thought to be present at the giving of the Sacraments. And then he adds,

*Secundum Domini sententiam dicentis de infantibus (quod & tu fuisti infans in baptismo) quin Angeli semper vident faciem patris mei qui in caelis est. Illis igitur filiis Israel, qui aderant illo tempore cum illis Sacramenta traderentur, videntibus faciem Dei, in corde tuo Deuteronomium scripsit.*

According to that Saying of our Lord concerning the Angels, 'Angels do always behold the Face of my Father which is in Heaven. So then Jesus wrote his Law in the Hearts in the Presence of those Children of Israel who beheld the Face of God, at the time when the Sacraments were given thee.

All that is doubtful in this place too, is, whether he says, *Thou wast an Infant when thou wast baptized* mean an Infant in Age, or only an Infant in the spiritual Sence. *Erasmus* takes it in the former for in his Edition of *Origen's Works*, he sets in the margin of that place, the Word, *Pro baptismo*.

Tho' this part of *Origen's Works* be not extant in Greek, yet we may the more depend upon it, because *sinus* assures us that in the Translation of these Homilies and those on *Judges* he has neither added nor omitted anything, but truly rendered what he found in the Books. *Perorat. in Hom. ad Romanos.*

§. 10. There is one Circumstance that makes a more competent Witness to give Evidence whether baptizing of Infants had been in use time out of mind or not, than most other Authors that we have left of that Age: because he was himself of a Family

in Christian for a long time. *Tertullian* and all Year after the  
 that we have mention'd, except *Irenæus*, must Apostles 110.  
 been themselves baptized in adult Age; because  
 ere of Heathen Parents, and were the first of their  
 that turned Christians: but *Origen's* Father was  
 yr for Christ in the Persecution under *Severus*, the  
 ter the Apostles 102. And *Eusebius* (15) assures (15) Eccl. H.  
 his Forefathers had been Christians for several l. 6. c. 19.  
 tions; *καὶ τοὶ πατέρες αὐτοῦ ἦσαν ἀπὸ τῶν ἀποστόλων*  
*καὶ αὐτοὶ ἦσαν ἀπὸ τῶν ἀποστόλων*. The Christian Doctrine was conveyed to (16) l. 6. c. 14.  
 in his forefathers. or, as *Rufinus* (16) translates it,  
 atq; *αὐτοῖς*, 'From his Grandfathers and Great-  
 fathers.

which gave occasion to *Eusebius* to inquire into  
 degree, was the Slander of *Porphyrus*: for he en-  
 ring to shew that the Christian Religion had no-  
 in it of Learning or Science, and had none but illi-  
 Followers; and not being able to deny or conceal  
 at Repute of *Origen* for his Skill in humane Lit-  
 had feigned that he was at first a Heathen, and  
 learned their Philosophy, and then turning Chri-  
 had endeavoured to transfer and apply it to *trim*  
*Christian Fables*. In Confutation of this Lye *Euse-*  
 as I said, sets forth his Christian Descent.

since *Origen* was born Anno 185, that is, the  
 after the Apostles, 85. (for he was 17 Year old  
 his Father suffer'd) his Grandfather, or at least  
 at-Grandfather, must have lived in the Apostles  
 And as he could not be ignorant whether he was  
 baptiz'd in Infancy, so he had no farther than his  
 family to go for Enquiry how it was practis'd in  
 es of the Apostles.

les that he was, as I said, a very learned Man,  
 ould not be ignorant of the use of the Churches, in  
 which he had also travelled: for as he was born (17) H. E. l. 6.  
 at *Alexandria*, so it appears out of *Eusebius*  
 he had lived in *Greece*, and at *Rome*, and in *Cap-*  
 and *Arabia*, and spent the main part of his Life  
 and *Palestine*.

## CHAP. VI.

## Quotations out of St. Cyprian.

*Cypriani Epist. 64. (Pamelij Edit. 53)  
ad Fidum.*

Year after the  
Apostles 150.

6. I. **S**T. Cyprian was Bishop of Carthage: and the Custom in that as in all other great metropolitane Cities, for the neighbouring to meet there at certain times to consult of and mine any emergent Affairs of the Church.

At this time, *Anno Dom. 253.* there were 66 in Council. And one *Fidus*, a Country Bishop, brought a Letter with two Cases, in which he desired the solution; which they give in this Epistle to him.

One being about one *Victor* a Presbyter that a Crime committed, had, by the Rashness of a country shop, been admitted too soon to Absolution, is now our Concern.

The other Question being, whether an Infant, it was 8 Days old, might be baptized, if need require. I shall recite so much of the Letter as concerns that.

*Cyprianus & ceteri Collega, qui in Concilio fuerunt, numero 66. Fido fratri salutem.*

*Legimus literas tuas, frater carissime, quibus scripsisti de Victore quodam presbytero, &c. —*

*Quantum verò ad causam infantium pertinet, quæ intra secundum vel tertium diem, quo nati sunt, compelli baptizari non oportere: & considerandam esse legem circumcisionis antiquæ; ut intra octavum diem, cum quædam est baptizandum & sanctificandum non putares, impudenter in Concilio nostro omnibus visum est. In hoc enim non putabam esse faciendum nemo consensit: sed universi iudicavimus nulli hominum nato misericordiam Dei obtemperare denegandam. Nam cum Dominus in Evangelio dicat: Filius hominû non venit animas hominum per-*

re; quantum in nobis est, si fieri potest, nulla an-  
da est. Quid enim ei deest, qui semel in utero Dei  
formatus est? Nobis enim atque oculis nostris secun-  
um secularium cursum accipere qui nati sunt, incre-  
didentur. Ceterum quaecumque à Deo fiunt, Dei factorum  
et opere perfecta sunt. Esse denique apud omnes siue  
siue majores natu, unam Divini muneris aequalitatem  
nobis Divine Scripturae fides. Helixæus super infan-  
timidis viduæ filium qui mortuus jacebat, ita se  
precans superstravit, ut capiti caput et faciei facies  
retur, et superfusi Helixæi membra singulis parvuli  
et pedes pedibus jungerentur. Quæ res si secundum  
et nostræ et corporis qualitatem cogitetur, adulto et  
infans non posset æquari, nec coherere et sufficere  
membra parva majoribus. Sed illic aequalitas divina  
qualis exprimitur, quod pares atque æquales sint homi-  
nibus à Deo semel facti sunt, et possit ætas nostra in  
et corporum secundum seculum, non secundum Deum  
discrimen. Nisi si et gratia ipsa quæ baptizatis  
et atate accipientium vel minor vel major tribuitur  
et sanctus non de mensurâ, sed de pietate atque in-  
et paternâ æqualis omnibus præbeatur. Nam Deus  
etiam non accipit, sic nec ætatem; cum se omnibus ad  
et gratia consecutionem aequalitate librata præbeat pa-  
Nam et quod vestigium infantis in primis partibus sui  
constituti mundum non esse dixisti, quod unusquisque  
et horreat exosculari: nec hoc putamus ad celestem gra-  
etiam impedimento esse oportere. Scriptum est enim,  
et munda sunt mundis: nec aliquis nostrum id debet  
et quod Deus dignatus est facere: Nam etsi adhuc in-  
et partu novus est, non ita est tamen, ut quisquam illum  
et danda atque in pace faciendâ horrere debeat osculari:  
et in osculo infantis unusquisque nostrum pro sua religione  
et huc recentes Dei manus debeat cogitare; quæ in ho-  
et modo formato et recens nato quodammodo exosculamur,  
et id quod Deus fecit amplectimur. Nam quod in ju-  
et circumcissione carnali octavus dies observabatur, Sa-  
et tum est in umbrâ atque imagine antè præmissum, sed  
et in Christo veritate completum: nam quia octavus dies  
et sabbatum primus, dies futurus erat, quo Dominus  
et ret, et nos vivificaret, et circumcissionem in nobis spiri-  
et daret: Hic dies octavus id est post sabbatum primus  
et minicus præcessit in imagine, quæ imago cessavit super-  
et postmodum veritate, et data nobis spiritali cir-  
et cione. Propter quod neminem putamus à gratiâ con-  
et sequenda

Year after the sequenda impediendum esse ea lege qua jam statuta  
 Apostles 150 *spiritualem circumcisionem impediri carnali circum-*  
 debere: sed omnem omnino admittendum esse ad  
 Christi: quando & Petrus in Actis Apostolorum lo-  
 dicat: Dominus mihi dixit neminem hominum  
 dicendum & immundum. Ceterum si homines im-  
 quid ad gratia consecutionem posset: magis adulti  
 vectos & majores natu possent impedire peccata  
 Porro autem si etiam gravissimis delictoribus, &  
 multum ante peccantibus, cum postea crediderim  
 peccatorum datur, & a baptismo atq; a gratia non  
 betur: quanto magis prohiberi non debet infans,  
 natus nihil peccavit, nisi quoddam secundum Adam  
 natus contagium mortis antiqua prima nativitate  
 qui ad remissionem peccatorum accipiendam hoc ipse  
 accedit, quod illi remittuntur non propria sed aliena  
 Et idcirco, frater carissime, hac fuis in Concilio  
 tentia, a baptismo atq; a gratia Dei, qui omnibus  
 ricors & benignus & pius est, neminem per nos deb-  
 beri. Quod cum circa universos observandum sit atq;  
 dum; magis circa infantes ipsos & recens natus  
 dum putamus, qui hoc ipso de ope nostra ac de Divi  
 recordia plus merentur, quod in primo statim nativ-  
 ortu plorantes ac flentes, nihil aliud faciunt quam  
 tantur. Optamus te, frater carissime, semper bene

*Cyprian and the rest of the Bishops who  
 present at the Council, Sixty Six in all  
 To Fidus our Brother, Greeting.*

' We read your Letter, most dear Brother, in  
 ' you write of one Victor a Priest, &c. —  
 ' to the case of Infants: Whereas you judge  
 ' must not be baptized within 2 or 3 Days after they are  
 ' and that the rule of Circumcision is to be observed,  
 ' none should be baptized and sanctified before the eighth  
 ' after he is born: We were all in our Assembly  
 ' contrary Opinion. For as for what you thought  
 ' to be done, there was not one that was, of your  
 ' but all of us on the contrary, judged that the Grace  
 ' Mercy of God is to be denied to no Person that is  
 ' For whereas our Lord in his Gospel says, The  
 ' Man came not to destroy Mens Souls [or, Lives]  
 ' save 'em: As far as lies in us, no Soul, if possible  
 ' be lost.

what is there deficient in him who has been once Year after the  
 in the Womb by the Hands of God ? They ap- Apostles 150.  
 as and in our Eyes to attain Perfection [or, en-  
 in the Course of the Days of the World : but  
 gs that are made by God, are perfect by the  
 and Power of God their Maker. The Scripture  
 to understand the Equality of the Divine Gift  
 whether Infants or grown Persons. *Elisha* in his  
 to God stretched himself on the Infant Son of  
 anamite Woman that lay dead, in such manner  
 as Head, and Face, and Limbs, and Feet were  
 to the Head, Face, Limbs, and Feet of the  
 which, if it be understood according to the  
 of our Body and Nature, the Infant could not  
 measure with the grown Man, nor its little Limbs  
 reach to his great ones. But in that place a spi-  
 Equality, and such as is in the Esteem of God, is  
 ted to us ; by which Persons that are once made  
 are alike and equal : and our growth of Body by  
 takes a difference in the Sence of the World, but  
 God : unless you will think that the Grace it self,  
 is given to baptized Persons, is greater or less, ac-  
 cording to the Age of those that receive it : whereas  
 ly Spirit is given not by different Measures, but  
 a fatherly Affection and Kindness equal to all. For  
 as he accepts no ones Person, so not his Age ; but  
 an exact Equality shews himself a Father to all for  
 obtaining the heavenly Grace.

and whereas you say, that *an Infant in the first Days*  
*its Birth is unclean, so that any of us abhors to kiss*  
 We think not this neither to be any reason to hinder  
 giving to it the heavenly Grace. For it is written ;  
*clean all things are clean* : nor ought any of us to  
 that which God has vouchsafed to make. Tho'  
 ant come fresh from the Womb, no one ought to  
 to kiss it, at the giving of the Grace and the own-  
 of the Peace [or, Brotherhood] when as in kissing  
 infant, every one of us ought, out of Devotion,  
 ink of the fresh Handy-work of God : for we do in  
 sence kiss his Hands, in the Person newly formed,  
 our new born, when we embrace that which is of  
 making.

that the eighth Day was observed in the *Jewish*  
 circumcision, was a Type going before in a Shadow  
 Resemblance, but on *Christ's coming* was fulfilled  
 in

Year after the  
Apostles 150.

in the Substance, for because the eighth Day, the next to the Sabbath-Day, was to be the Day, which the Lord was to rise from the dead, and give us the spiritual Circumcision; this Day, that is the next Day to the Sabbath, or Day, was signified in the Type before, which sealed when the Substance came, and the spiritual Circumcision was given to us.

So that we judge that no Person is to be hindered obtaining the Grace, by the Law that is now appointed; and that the spiritual Circumcision ought not to be strained by the Circumcision that was according to the Flesh: but that all are to be admitted to the Grace of Christ; since *Peter* speaking in the *Acts* of the Apostles says, *The Lord has shewn me that no Person is to be common or unclean.*

If any thing could be an Obstacle to Persons in their obtaining the Grace; the adult and grown elder Men would be rather hindered by their grievous Sins. If then the greatest Offenders, and that have grievously sinned against God before, when they afterward come to believe, Forgiveness of their Sins; and no Person is kept off from Baptism the Grace: how much less reason is there to refuse an Infant, who being newly born has no Sin, save that being descended from *Adam* according to the Flesh has from his very Birth contracted the Contagion of the Death anciently threatened? Who comes to reason more easily to receive Forgiveness of Sins, because they are not his own but others Sins that are forgiven him.

This therefore, dear Brother, was our Opinion in Assembly, that it is not for us to hinder any Person from Baptism and the Grace of God, who is merciful, kind and affectionate to all. Which Rule, as it is for all, so we think it more especially to be observed in reference to Infants and Persons newly born: to whom our help and the Divine Mercy is rather to be given, because by their weeping and wailing at their birth entrance into the World, they do intimate nothing so much as that they implore Compassion.

Dear Brother, we wish you always good Health.

It is not denied by any but that this is a plain Proof of Infants Baptism being taken for granted at that time.

*Fidus* who puts the Question, and the Council Year after the  
 ve it, do shew by their Words their Sense to Apostles 130  
 they are to be baptiz'd in Infancy; only *Fidus*  
 not before the eighth day.

*Tombs*, who makes some Exceptions against the  
 Testimonies, as not being plain declarations of  
 or's Mind, or not certainly genuine, (but yet no  
 ceptions than what I have mention'd) grants  
 e plain, and so (1) *say enough, and more than* (1) *Examet*  
*cept it had spoke more to the purpose, and would* p. 10, 11.  
*ass for the spring-head of Infant Baptism.*

But there is one Antipædobaptist Writer, a Man  
 boldness in his Assertions than the rest, that  
 represent this as, a forged or supposititious piece.  
*would rather believe this, saies he, that these things* (2) *Danvers*  
*ed into his Writings by that villanous cursed Gene.* Treatise of  
*at so horribly abus'd the Writings of most of the* Baptism, Part  
 2, ch. 3.

Mr. *Tombs* was more wary and learned than to  
 ny such thing, so there could not have been any  
 e unluckily pleaded. For so it happens, that in  
 tity there is not any one piece that can more cer-  
 prov'd to be genuine than this: because it is so  
 ored by St. *Hierom*, St. *Austin*, and others that  
 while after; not in any question of Infant Bap-  
 t of Original Sin, which the *Pelagians* denied,  
 y, as I shall shew hereafter, granted and practis'd  
 Baptism. I shall have occasion in the following  
 s to cite some of the Passages of the foresaid Fa-  
 here they mention this Epistle of St. *Cyprian*, and  
 t shall refer the Reader to such places of St. *Au-*  
 ere he transcribes large passages *verbatim* out of it,  
 recite it by parcels almost all.

Ep. 28. ad *Hieronym*. He, speaking of some that  
 at the Body only, and not the Soul, must suffer  
 inal Sin, saies among other things this; Blessed  
 , not making any new Decree, but expressing the  
 sh of the Church, in refusing those that thought a  
 st not be baptized before the eighth day, said (not  
 Fleps, but) that no Soul must be lost.

l. 4. contra duas Epist. *Pelagianorum*, c. 1. He re-  
 ee large passages out of it.

l. 3. de peccatorum meritis & remissione, c. 3, having  
 d this Epistle, he tells *Marcellinus*, the Nobleman,  
 he writes, You may, if you please, read the Epistle

Year after the it self of the said Martyr about the Baptizing of Apostles 150. for there is no doubt but it is to be had at Carthage

ever I have thought fit to transcribe some part of it as is necessary for our present Question, [which is original Sin.] So he begins where I began; In case of Infants: whereas you judge they must not be within 2 or 3 Days, &c. and goes on to repeat Paragraphs verbatim out of it.

(3) Serm. 14.  
de verbis A-  
post.

Also having occasion to (3) preach at Carthage against Pelagianism, he towards the end of his Sermon cites to the People some part of this Epistle, to wit that they are the Words of Cyprian an ancient Bishop of See. Holy Cyprian, says he, was asked what if an Infant might be baptized before the eighth Day, when the old Law it was not lawful to circumcise but on the eighth Day. The Question was of the Day of baptizing, not of original Sin there was no Question: and therefore from that of which there was no Question, the Question that was resolved. St. Cyprian said among other things, we judge that no Person is to be hindered from the Grace, &c. [proceeding to those Words] they are not his own but others Sins that are forgiven. See how he making no doubt of this Matter [viz. of original Sin] solves that of which there was doubt: he takes the Foundation of the Church to strengthen a Similitude.

St. Hieron also quotes a good part of it in his Dialog. Adv. Pelag.

§. 3. Since then it is plain that it was at that time in those places where St. Cyprian had liv'd, and was known for his, and frequent in the Hands of the People; there is the less need of considering those objections which are brought as probable against its genuineness.

The foresaid Author says, We meet with no such thing neither can it appear where it was held.

But this is to make himself more ignorant than he is. If he did not know that the Date of this is before the times in which the Acts of Councils used to be digested and collected into Volumes: so that they might be lost, if it had not been preserv'd among the Papers of this Father. And besides, that they never put into the Volumes of Councils the Acts of those Assemblies in which the neighbouring Bishops met half Year at the principal City (whereof this was

St. Cyprian's neighbouring Collegues assembled at Year after the  
 but only those in which some extraordinary Apostles 150.  
 as handled.

Yet this is proper to observe here; that whereas  
 it would prove that *Infant-Baptism* was not uni-  
 versally to be necessary, because in the Councils one  
 earlier Mention of it than in the Council of Car-  
 thage that in the Year 418. We see here that  
 were true (which I shall by and by (5) shew to  
 that there were no earlier Mention of it in those  
 that are in the ordinary Collections: yet there  
 is of it in this, that was earlier than any of 'em;  
 met on ordinary Occasions, more numerous than  
 'em.

(4) Annot. in  
 Mar. 19.

(5) CH. XVI.

It is objected likewise, that whereas St. Austin  
 (6) lays down this as a Rule, that *what the  
 Church thro' all the World does practice, and yet it  
 been instituted in Councils, but has been always in  
 a very good reason supposed to have been settled  
 by of the Apostles*; and applies that Rule to  
 baptism; he consequently takes it not to have  
 been instituted by any Council; and therefore that he  
 sets himself when he believes there was such a  
 as this Letter mentions.

(6) de baptis-  
 mo contra Do-  
 natistas l. 4.  
 c. 23.

There needs nothing but for a Man to open his  
 eye that this Council does not institute the Bap-  
 tism; or enact that they should be baptized;  
 as that for granted, or as a thing known and sup-  
 posed by both Parties, that they are to be baptized, and  
 only that Question, whether they may be bap-  
 tized on the eighth Day: Which very thing St. Austin  
 in the Words I just now cited Ep. 19. Cyprian *not  
 any new Decree, &c.*

Another Exception that is made, has I think,  
 such in it, viz. That some of the Reasons used in  
 small and express'd in this Letter, do appear  
 frivolous and shallow: But I do not see how  
 it is to the purpose.

Because these Reasons are not design'd to prove  
 baptism, but to take off the Objections concern-  
 ing the eighth Day.

They had been us'd by these Bishops as Grounds  
 for Infant-Baptism; yet since our Enquiry is what the  
 then practis'd, and not how able St. Cyprian and

Year after the they were to argue, their Evidence is the same as the Apostles 130. weak soever their Reasonings are. But,

3. This also may be said in Apology for the Quakers, that to a frivolous and foolish Question or Answer 'tis almost impossible to give any Answer that will seem frivolous to those that consider not the Question. On this Account *Irenaeus*, and many of the Fathers suffer in our Judgment: they are forc'd to write a great deal in Confutation of such idle and enthusiastic Arguments as seems to us not to deserve three Words: but it is necessary then to disentangle the Souls of the Christians. So any Book written now in answer to the Reasonings of the Quakers, &c. will in the eyes of the World seem to be the Work of a Man that had little Understanding. This *Fidus* thought that the natural Uncleaness of an Infant in the first Days after his Birth, was a strong Argument against baptizing it then, which, as *Rigaltius* says, was a Relique of heathenish Superstition. *Fidus* seems to have made some Question whether in the first Days an Infant be a perfect humane Creature: as if the first Days made any great difference in that Matter. His Answers to such Arguments will seem of little Use. All that he objected of Sense, was the Rule of Circumcision on the eighth Day. To which *St. Cyprian* and other Fathers do, that the Circumstance of the eighth Day was typical, and so not now obliging.

4. 7. If we look back from this time to the time of the Apostles, which was 130 Years, we must conclude that it was easie then to keep the Practice of Christians in the Apostles Days. Some of these 66 Bishops must be thought to be 70 or 80 Years old themselves, which reaches to the space: and at that time when they were 70 or 80 there must have been several alive that were born in the Apostles Age. And such could not be ignorant whether Infants were baptis'd in that Age, who themselves were some of those Infants.

It is plain likewise that there was no dispute or difference of Opinion (as there must have been if there had been any, if any Innovation had been made). For *Fidus* said, there was not one of *Fidus's* Mind that Infancy must be delayed till the eighth Day. Must then was there any of Opinion that it was not to be delayed at all,

doctrinal Point, as Mr. Baxter well observes, a Year after the easier, or in a bare Narration of some one Fact: Apostles 130, matter of Fact of so publick Notice, and which so many thousands were Partakers in, a Baptism was, how can it be ignorant? Suppose it were a Question now, Whether Persons were baptiz'd at Age only, or at any other Age, or 70 or 80 Years before we were born, it is not easie to know the Truth, what by Tradition, or what by Records?

I shall conclude what I have to note on this Text, with observing these things.

1. It was the Custom of those times and places to baptize a new baptiz'd Person, whether Infant or Adult, in the Name of Peace, or as it is called by (7) St. Paul and (8) St. Peter, the Holy Kiss, or the Kiss of Charity, in token of receiving him for a Christian Brother: for Fidus is a part of his Objection, that that would be either too easy or loathsome in the case of a new born Infant, if he be a Week old.

2. That these Bishops held, that to suffer the Infant unbaptiz'd, was to endanger its Salvation. This appears in their Reasonings.

3. The third is a variegated reading or spelling of the Word in this Epistle, from whence some Disputes have arisen. Mr. Daille in a Book written on purpose to show the New and Errors which he could find in the Works, (9) reckons St. Cyprian one of the first from whose Words one may prove there was a custom of giving the Holy Communion to Infants. And he proves it first and chiefly from this Epistle, in which, as he writes, there is never a Word about it. But if we read in the first Clause of it, baptizandum & sanctificandum, should be baptiz'd and sanctified, (which Word is commonly used as another Word for Baptism) he quotes it, baptizandum & sacrificandum, by which he understands, should be baptiz'd and partake of the Sacrament.

Some Editions, it seems, have it so. But, I have seen very few; and those mistaken ones. For (10) St. Quirinus, (11) Marshal, and the Magdeburgenses, read baptizandum, as it is also in the last Edition, viz. Oxon. (12) Against which are the various Lectures of several Manuscripts that had been collated: but no Variety in reading the Word. And the matter is out of doubt; since

(7) 1 Cor. 16;

(8) 1 Pet. 3;

14.

(9) de usu Pa-  
trum l. 2, c. 4.

(10) St. Quo-

rinus l. 2, c. 4.

(11) Marshal,

(12) Against

Templ. p. 34

Year after the  
Apostles 190.

(19) l. 4. con-  
tra duas Epist.  
Pelagianorum  
f. 8.

(14) CH. XI.  
§. 9.

(15) CH. II.  
§. 2.

St. *Austin*, transcribing that part of the Epistle (14) it *sanctificandum*. And indeed *sacrificandum* in the is not *Latin*.

From this use of the Word *Sanctification* for *and sanctified* or made holy for baptized (which shew (14) hereafter to have been very common usual) the Fathers do give light to the Explication that Text of St. *Paul*, 1 Cor. 7. 14. As I shall more shew at a fitter place.

4. We see also here confirm'd, what I said (15) that they reckon'd Baptism to be to us in the Circumcision. For it was upon that account, that thought it must keep the times of the old Circumcision and the Bishops of the Council, tho' denying to call it the *Spiritual* [or *Christian*] *Circumcision*.

## Another Passage out of St. Cyprian,

### *Libro de lapsis, circa Medium.*

§. 11. There had been at *Carthage* a great Persecution of the Christians, in which many had fallen, and denied their Religion, and had joined in the idolatrous sacrifices: some of which afterward, when the Persecution was over, went about to crowd themselves into the Church, without giving first any sufficient Proof of Repentance for so horrid a Crime, or expecting the Mercy of the Church for their Re-admission. St. *Cyprian* thought it necessary for these Men to be first made sensible of the Guilt they had contracted: for which purpose he wrote this Book; and has among others, this Passage, in which he mentions their Infants; and tho' there be no Mention of their Baptism, yet you will see it is in the Words plainly described.

*Nonne quando ad Capitolium sponte ventum est, ultro ad obsequium diri facinoræ accessum est, labæ sui, caligavit aspectus, tremuerunt viscera, brachia ceciderunt? Nonne sensus obstupuit, lingua hæsit, sermo desinere. illic potuit Dei sermone, & loqui & renunciaré qui jam Diabolo renunciarat & sæculo? Nonne ardens in ignem accesserat, rogi illi fuit? Nonne Diaboli quod fœtore tetrum fumare ac redolere consueverat, velut & bustum vitæ fœas, horrere ac fugere debebat? Quid fecerim, miser, quid victimam supplicaturus imponi?*

Year after the  
Apostles 130.

...a, *vitima ipse venisti. Immolasti illis salutem*  
*tuam, fidem tuam furem illi ignibus concre-*  
*de multo proprius interitus satis non fuit: horta-*  
*mentis in exitium suum populus impulsus est: mors*  
*celestis poculo propinata est. Ac ne quid deesset ad*  
*cumulum, infantes quoque parentum manibus vel*  
*vel attralli, amiserunt parvuli quod in primo sta-*  
*uitatis exordio fuerant consecuti. Nonne illi, cum*  
*les venerit, dicunt: nos nihil fecimus, nec devo-*  
*ae poculo Domini ad profana contagia sponte pro-*  
*perdidit nos aliena perfidia, parentes sensimus*  
*illi nobis ecclesiam matrem, illi patrem Deum*  
*ut: ut dum parvi & improvidi & tanti facinoris*  
*er alios ad consortium criminum jungimur, aliena*  
*aperemur?*

When you came to the Capitol, [the Idol Temple]  
 you went with a ready Compliance to the com-  
 of that horrible Crime, Did not your Legs  
 e, your Sight wax dim, your Bowels turn, and  
 arms flag? Did not your Mind grow amazed,  
 tongue falter, and your Speech fail you? Could  
 at was God's Servant stand there and speak out,  
 nounce Christ, who had before renounced the  
 and the World? Was not the Altar of Incense a  
 Pile to him, since he came thither to take his  
 Death? Had he not reason to abhor and fly  
 the Altar of Sacrifice to the Devil, which he saw  
 and stink with a nasty Smell, as from the fume-  
 re which signified the Forfeiture of his Life? &  
 need hadst thou, poor Wretch, to bring thy Of-  
 or Sacrifice thither with thee? Thou camest thy  
 Sacrifice and a Burnt-Offering to the Altar. Thou  
 here sacrifice thy Salvation: thou didst burn up  
 Hope and Faith in those deadly Fires.  
 ere were also a great many that thought it not e-  
 to procure their own Damnation. The multi-  
 ncourag'd one another to their Destruction: they  
 Death to one another, and pledg'd each other in  
 poisonous Cup.

And that nothing might be wanting to the Measure  
 their Wickedness, their little Infants also being led  
 ought in their Parents Arms, lost that which they  
 obtain'd presently after they were born. Will not  
 at the Day of Judgment say, *Did I do nothing of*  
*either did we forsaking the Altar and Cup of our Lord*

Year after the ruin of our own accord to the partaking of those proper  
 Apples 130. filements. 'Twas the Apostacy of others that ruin'd  
 had our Parents for our Murderers. 'Twas they  
 nounced for us the Church from being our Mother,  
 from being our Father. When we, being young and  
 derate, and not sensible of the Greatness of the Crime  
 made Partakers of the Wickedness, we were through  
 the Treachery of others.

§. 12. When he says, the Infants lost [or for  
 that [Gift or Grace] which they had obtained pre-  
 ter they were born: 'tis plain that he means their  
 or the Benefits thereof. St. Austin had occasion  
 cite these Words of St. Cyprian and to give his Co-  
 on them. The occasion was this; one Boniface  
 to him this Question; Whether Parents do their  
 that are baptized any hurt when they carry 'em to  
 then Sacrifices to be cur'd of any Illness? And, if  
 by do 'em no hurt, then how it comes to pass that  
 of the Parents stands 'em in stead when they die  
 and yet their Apostacy afterward should not be ab-  
 'em?

(16) Ep. 123.  
 ad Bonifacium

St. Austin (16) answers, that the Force of that  
 is such, that he that is once regenerated by it, can-  
 wards be entangl'd in the Guilt of another Person  
 which he does not consent. He gives the Reason  
 Difference to this purpose; that the Guilt of  
 Sin descends from the Parent to the Child, be-  
 Child is not as yet a separate living Person, *aut*  
*ratim vivens*, from his Parent. But when a Child  
 come in *seipso* alter ab eo qui genuit, in himself a  
 Person from him that begot him, he is not guilty  
 Parents Sin done without his Consent. He den-  
 Guilt, because he was one with him and in him  
 whom he derived; at the time when it was derived  
 but one does not derive from another, when each  
 own proper Life; so as it may be said, *the Soul*  
*verth, it shall die.* That the Faith and godly Will  
 Parent in bringing his Child to Baptism, is avail-  
 cause the same Spirit that sanctifies and regener-  
 Child, moves the Parent to offer him to Baptism  
 regenerating Spirit, says he, is one and the same in  
 vents that bring him, and in the Infants that is  
 and regenerated. ——— And the Guilt is not  
 municated by another Person's Will, as the Grace is  
 municated by the Unity [or Identity] of the Spirit,

as he observes afterward) the Parents or other  
that endeavour thus to entangle their Children or  
Infants in this Sacrilege of the Devil, are deservedly  
spiritual Murderers. For they do not, 'tis true, effect  
order upon 'em, but yet as far as lies in them they are  
guilty: and we do with reason say to 'em, Don't murder  
Infants. For the Apostle says, Quench not [or  
quench not] the Spirit: not that he can be extinguished;  
they are fitly called extinguishers of him as much as  
lies, that would have him extinguished.

It is that he takes notice of this Passage of St.  
Cyprian, and says, In this sense may that be rightly under-  
stood, which St. Cyprian wrote in his Epistle concerning the  
same reproving those that had in the time of Persecu-  
tion sacrificed to Idols, he says, 'And that nothing might  
be wanting to the Measure of their Wickedness, their  
Infants also being led or brought in their Parents  
lost that which they had obtained presently after  
they were born, &c. They lost it, he means, as far as  
the Wickedness of those by whom they were brought  
in, in the Will and Purpose of those that committed so  
much Wickedness upon 'em. For if they had lost it indeed  
themselves, they would have continued as Persons to be  
condemned by the Sentence of God without any Excuse, which  
St. Cyprian had thought to be so, he would not presently  
have joined their Excuse, saying, 'Will not they at the  
Day of Judgment say? &c.

There is one place more in St. Cyprian, where  
he speaks of all Persons in general, yet because he names  
Infants particularly, I shall but just mention it.

### ro 3. Testimoniorum ad, Quirinum, c. 25.

This is a Common-place-Book of the Heads of Chri-  
stian Doctrine, collected by this Father, and proper Texts  
of Scripture added for the Proof of each of 'em.

The Doctrine or Proposition for this Chapter is this.

regnum Dei nisi baptizatus & renatus quis fuerit,  
non potest. If any one be not baptiz'd and re-  
born, he cannot come to the Kingdom of God.

Year after the  
Apostles 150.

The Texts of Scripture are among other, these

*In Evangelio cata Joannem, Nisi quis renatus  
ex aqua & spiritu, non potest introire in regnum Dei  
enim natum est de carne, caro est; & quod natum  
spiritu, Spiritus est. In the Gospel according to St.  
Except any one be regenerate of Water and of the  
rit, he cannot enter into the Kingdom of God: for  
which is born of the Flesh, is Flesh: and that which  
born of the Spirit, is Spirit.*

We have in our *English* Language a way of speaking  
whereby instead of the Word [Person] in a Sense  
we generally use the Word [Man] tho' the Sense be  
as requires to be understood of any human Creature  
Man, Woman, or Child: And so in the Text of St.  
here cited, *John 3. 3.* tho' the original be *γεννηται*  
and all *Latin* Books and Writers translate it, as  
here does, *nisi quis*, &c. which signifies, *except*  
*except any one*, or, *except a Person* be born, &c. Yet  
*English* Translators have rendred it, *Except a Man*  
&c. And some *English* Antipedobaptists (learned  
you'll say) have taken the Advantage of the Word [Man]  
to prove that it is of a grown Person in Exclusion  
Children, that our Saviour speaks. But the more  
of 'em finding that this Argument will from the other  
turn strongly against 'em, are willing to compound,  
leave this Text quite out of the Dispute, and say  
our Saviour does not there speak of Baptism at all.

There is not any one Christian Writer of any  
quity in any Language, but what understands it of  
tism. And if it be not so understood, it is difficult  
give an account how a Person is born of *Water*,  
more than born of *Wood*.

(17) Part 2.  
CH. VI. §. 2.

I shall have occasion to speak more (17) particularly  
of the Sense of the Ancients concerning this Text.  
the mean time, we see here plainly that St. Cyprian  
derstands it of Baptism: and also we see by reading  
the foregoing Epistle to *Pidm*, that he and his Fellow  
Bishops understood the Case of Infants particularly  
included in it.

There is another Passage in St. Cyprian, from which  
plainly infer'd the Baptism of Infants, because it is  
that in his Church the Custom was to give the Com-

them at the Age of 4 or 5 Years. But since it Year after the  
 not their Baptism expressly, I shall reserve it to Apostles 205.  
 Chapter where I speak of the Custom that was  
 Churches of their communicating,

(18) Part 2.

CH. IX §. 13,

16, 17.

## CHAP. VII.

stations out of the Council of  
 Eliberis.

## Concil. Eliberitanum. Can. 22.

*I quis de Catholica Ecclesia ad haereticum transfuerit* Year after the  
*fecerit, rursusq; ad ecclesiam reuerterit: placuit* Apostles 205.  
*huic penitentiam non esse denegandam, eo quod*  
*is peccatum suum: qui etiam decem annis ager-*  
*iam; cui post decem annos praeberi communicatio debet.*  
*infantes fuerint transducti; quod non suo vitio pec-*  
*incontinentanter recipi debent.*

any one go over from the Catholick Church to any  
 [or Sect] and do return again to the Church:  
 resolved that Penance be not denied to such an  
 because he acknowledges his Fault. Let him  
 the State of Penance for ten Years, and after ten  
 he ought to be admitted to Communion.

if they were Infants when they were carried  
 inasmuch as it was not by their own Fault that  
 in, they ought to be admitted presently.

is indeed no express Mention of these Infants  
 been baptized in the Catholick Church before  
 were carried over to the Sect. But inasmuch as  
 said to be *transducti*, carried over from the Ca-  
 Church, it is, I think, plainly implied. For the  
 of all Antiquity is not to call any one of the Church  
 baptized. Be he Infant or Adult that is designed  
 Christian, till he be baptiz'd, they call him *Cate-*

men; and a *Catechumen* is not yet of the Church;  
 receive by St. Austin in many (1) places, that it was  
 mon thing for the Neighbours or any Visitor, to  
 concerning a Christian's Infant Child; Is he *fideli* er  
 mens? i. e. is he yet baptiz'd or not? So that

(1) Sern. 14.

de verbis A-

post. &amp; alibi

Year after the an Infant or adult Person was not reckon'd *fidelis* Apostolic 303. the Church till his Baptism. And therefore to see Infants conveyed over from the Catholick Church to Sect, is to suppose them first baptiz'd in the Catholick Church, and afterward by their Parents or others to the Congregations of the Sectaries, and educate that way. The Council decrees that such upon Return to the Catholick Church shall be received without any Penance.

Concerning the time of this Council, I shall not go into any of the nice Inquiries. Almost all Chronologists place it as I here do, viz. Anno Dom. 303. Some will have it to be 10 or 15 Year later. A main objection against moving the Date of it any lower, is, that great many of the Canons of it do enact what Penance is necessary in the several Cases, of such as have deny'd the Christian Religion, or comply'd to sacrifice to the Idol Gods. This is a Sign that Persecution was at that time, at least in Spain: but every Body knows that a little after this time Persecution for the Christian Religion ceased in all the World.

§. 2. That which will make a Reader, that is unacquainted with Antiquity, wonder, is, that these Fathers do inflict so severe a Penance on those that run into any Sect. They ordain that such must be in a State of Penance (i. e. of Humiliation and Denial of Pardon of God and the Church) for ten Years before they be admitted to full Communion: as if they were Infants when they were carried over.

The Commonness of a Sin does in most Men weakly abate the Sense of the Guilt of it. Now a dayes we have run into Schism, and do afterwards think fit to return to the Church, they are so far from being sensible of Guilt that they have incurred, that they think their Return does lay a great Obligation on the Church. In short, many Christians, that take the Word of God as it lies, but as their Prejudices have represented, think that Adultery indeed is a Sin, and Drunkenness is a Sin, but that Schism is none.

But all the Ancient Christians do express the same Sentiment of the Guilt of Schism as St. Paul does. (2) Gal. 3. (2) reckons those that make Divisions, Seditions, Heresies in the Church, among the most capital Offenders, which shall not inherit the Kingdom of God: Murders

erers, Adulterers, &c. And commands that they be Year after the  
communicated, or (3) avoided by all good Chri- Apostles 203.

Nor has God ever passed any Act of Indulgence  
in Abatement of that Law.

(3) Rom. 16.  
17.

CHAP. VIII.

Quotation out of the Council  
of Neocæsarea.

**T**HIS Council mentions nothing at all about Infants of their Baptism, yet *Grotius* Year after the  
(1) seems to himself to have found a Proof Apostles 214.  
it that many in that Age judged that they are not (1) Annot. in  
baptized. Bp. Taylor (2) from him, and from them Mat. 19. 14.  
, prosecute the Argument. (2) Liberty  
much is plain, that some about that time and place of Prophecy-  
at this Question; Whether a Woman with Child, ing.  
had a Mind to become a Christian and be baptiz'd,  
conveniently receive Baptism during her going  
Child, or must stay till she was deliver'd. And 'tis  
likewise that the Reason of the Doubt was, be-  
when she was immers'd into the Water, the Child  
Womb did seem to some to be baptiz'd with her  
consequently they were apt to argue that that Child  
not be baptiz'd, or would not need to be baptiz'd  
ward for it self. This any one will conclude from  
Words of the Council, which are these;

*Concilij Neocæsariensis, Canon 6.*

ἡ γυνὴ ἡ ἔχουσα ἐν τῇ κοιλίᾳ βρέφος ὅταν ἐκείνη  
ἐκ τῆς βαπτίσματος ἐκείνης ἡ μήτηρ ἐν τῇ  
ἐκ τῆς ἐκείνης ἡ μήτηρ ἐκείνης.

Woman with Child may be baptiz'd when she pleases.  
The Mother in this matter communicates nothing to the  
because in the Profession every ones own [or pecu-  
Resolution is declared. [or, because every ones Re-  
at the Profession is declar'd to be peculiar to  
self.]

Year after the  
Apostles 414.



§. 2. The Argument of the Antipædobaptists Passage, is, that both those that raised the Doubt, and the Council that resolved it, must have been of one Mind, that it is unlawful to baptize an Infant.

For, say they, those Men that scrupl'd the baptizing of a Woman with Child, scrupled it for this reason, because they thought that in so doing they baptiz'd the Child, which to do had been no Absurdity, supposing the baptism of an Infant to be lawful: it would have been the doing of both under one.

And also the Fathers of the Council, say they, do not to grant that the baptizing of the Child would be unlawful: for they give that Reason why they allow the baptizing of the Woman, *because her Baptism communicates nothing to the Child.*

And besides, the Fathers (as these Men construe their Words) do determine that in the baptismal Profession every Person must declare his own Choice or Resolution, which it is impossible for the Infant in the Womb, or other Infant to do.

§. 3. The Pædobaptists say, that this is a wide Mistake of the meaning of those that rais'd the Doubt, and the Council in resolving it. For that it was not more than this.

They that scrupled the baptizing of such a Woman, scrupled it for this reason, because it would be a doubtful Case whether the Child in her Womb were accounted as baptiz'd by its Mother's Baptism or no: and so when that Child was born, they should be in great Perplexity whether they must baptize it or no. For if they did, there would be Danger that it would be baptized twice: and if they did not, 'twas questionable whether it had any Baptism at all. And that therefore it was better the Woman should stay till she were delivered, and then she might be baptiz'd for her self and the Child for its self.

But the Bishops in Council (considering, as they say, the Danger of the Woman's Death in the mean time, if it were determined otherwise; that she might be baptiz'd if needful: and that there was no ground for the scruple or Perplexity about the Child's Baptism, because that it was a plain Case that the Child is not to be accounted as baptiz'd by its Mother's Baptism. For such a Woman's Baptism reaches no farther than her self, and is not communicated to the Child in her Womb.

is this Reason, because *the Profession that any one Year after the Baptism, declares that we have, a Resolution* *Spottis 214.*  
 [to be baptiz'd] *that is peculiar to themselves;*  
 the Woman in this Case does not desire or de-  
 termine Baptism at that time for her Child, but for her  
 self.

If the Reader will please to turn back and read  
 over once again with any Attention, he will see that  
 it is, as to the main of the Determination, applicable  
 to these Senses. If the Bishops had thought  
 of Infants unlawful, they would have deter-  
 mined this Case much as they do: but it is no kind of  
 proof that they did not think so; because if they meant only  
 to remove the Perplexity about baptizing the Child,  
 born, they must also determine it as they do.

The learned Reader will likewise observe that  
 there is something in the Propriety of Phrase in the  
 Clause that does incline it to this latter Sense; and  
 in the Notation of the Word, [*ἑαυτοῦ*] which pro-  
 signifies any thing *peculiar to ones self*; and the Re-  
 son of the Article, *ἵνα* before the Words *ἡ ἑαυτοῦ* *ἡ*

the Bishops had meant to determine that the Child  
 should not be suppos'd to be baptiz'd with its Mother for  
 this Reason, because in baptismal Profession every one  
 declares his own Choice; and so an Infant could  
 not be baptiz'd: they would have express'd that latter  
 Sense thus, *ἵνα τὸ ἑαυτοῦ δὲν λαμβάνει τὴν ἐκλογὴν ἡ ἑαυτοῦ*  
*ἑαυτοῦ*, because every one must make his own Choice at  
 baptism. But when they say *ἵνα τὸ ἑαυτοῦ ἑαυτοῦ*  
*ἑαυτοῦ* *ἡ ἑαυτοῦ* *ἑαυτοῦ*, they do (as any Cri-  
 tic will observe) express this Sense; because the choice  
 is made at the [baptismal] Profession, is declar'd  
 to be one peculiar to himself. And so it is only a Rea-  
 son what they had said last; that the Mother communi-  
 cates nothing to the Child: and not any Reason against  
 baptizing of an Infant.

Before I go farther, I esteem it very material to  
 remove by the bye this Emphasis of the Word *ἑαυτοῦ*, for  
 diminishing the force of a Text of St. Paul against the  
 pluralists. These Men presume to say, that there is  
 prohibition in the New-Testament of the Plurality  
 of Ministers to one Man. St. Paul, 1 Cor. 7. 1, 2. per-  
 suades people, if they can be so content, to an absolute  
 continence; but if they cannot, he allows Marriage:  
 but

Year after the but with this Limitation, *ἵνα οἱ καθ' ἑαυτὸν ἔσται*  
 Apostles 214. *ἡ ἑκάστη τῶν ἑαυτῶν ἴδια*. The true Translation  
 which Words is, *Let every Man have his own Wife*  
*let every Woman have a Husband peculiar to her.*

For as when Aristotle says, *ἵνα οἱ καθ' ἑαυτὸν ἔσται*  
 were a very imperfect rendering to translate it;  
*have this of their own*: which ought to be, *This is*  
*or peculiar, to Men.* And where he says, *ἡ ἑκάστη*  
*ἴδια τῶν ἑαυτῶν*: to say, *Frogs make their own*  
*Noise peculiar to themselves.* So it is an imperfect  
 Translation of the foresaid Words of the Apostle, which  
 English gives, *Let every Woman have her own Husband*  
 The Word signifies, *one peculiar to her.*

§. 6. But to return to our Business, Grotius among  
 Arguments with which he endeavours to uphold  
 Cause of the Antipædobaptists, produces two Com-  
 mentators on this Canon, Balsamon and Zonaras, who  
 would represent their Meaning) interpret it as if  
 Council had understood Infant-Baptism to be un-  
 lawful.

(3) Annot. in Grotius's Words are these, (3) How much soever the  
 Mat. 19. 14. commentators draw it to another Sense, it is plain the  
 Doubt concerning the baptizing Women great with Child  
 was for that Reason, because the Child might seem to be  
 baptiz'd together with its Mother; and a Child will not  
 wont to be baptiz'd but upon its own Will and Power.  
 And so Balsamon explains it, Compend. Canon. 1.  
 That cannot be enlightened [or baptiz'd] because  
 not yet come into the Light, nor has any choice of  
 Divine Baptism. And also Zonaras, The Child  
 is now in the Womb has need of Baptism then when  
 it shall be able to choose.

Any one that reads this, would conclude that  
 Balsamon and Zonaras at least, (if not the Neocæsarean  
 others) were Antipædobaptists: if he be one that does  
 understand that there are most full and evident Reasons  
 of the time in which these two Men lived (which was  
 the 12th Century) and that there was then no such  
 thing as Antipædobaptism in the Greek Church, in which  
 Balsamon was Patriarch of Antioch.

§. 7. River, Marshal, &c. do accuse Grotius of  
 partiality and foul Dealing in general in his pleading  
 Cause of the Antipædobaptists, and particularly in this  
 place. And tho' the Opinion of Balsamon and Zonaras  
 be not of that Moment as to make it worth the while

their Words (since they had at that distance Year after the  
 Opportunity of knowing the Mind of the Apostles 2:4.  
 than we now have) yet I will set them down  
 at large, that the Reader may see if he can ac-  
 great Man of the Crime of Prevarication.

Canon's Comment on that Canon is this; Some had  
 that Women which come over from the Heathens to  
 Church great with Child ought not to be baptized, but  
 till they were deliver'd; least when the Mother is  
 dead, the Child in her Womb do seem to be baptized too,  
 altogether united to her: and so when it is born  
 either be left unbaptized; or if it be baptiz'd is  
 accounted to be twice baptiz'd. The Fathers there-  
 allowing this Contradiction, appointed that such  
 may be baptiz'd without any Scruple when they please:  
 the Woman has nothing common with the Child in  
 Womb in the concern of Baptism: especially, say they,  
 to every one in Baptism his own Promising is neces-  
 sary, but the Embryo [*ισχυρις διαβίου*] having not the  
 Profession [or Disposition, or Affection] cannot make  
 Profession at Baptism. And that Clause, when they  
 was added to the Canon because of some that say,  
 the Embryo be formed into a Humane Creature;  
 a Woman may be baptized without Scruple, but not  
 conveniently afterward; because the Child in her  
 Womb then is in the same case as Infants newly born;  
 they may not [*lege* may] promise: The Fathers there-  
 fore said, that it is at the Woman's Pleasure to be baptiz'd  
 if she will; because in what State the Embryo is none  
 can be Sponsor for it: but Infants do promise by  
 their Sponsors, and being actually baptiz'd have the heavenly  
 Kingdom granted to 'em.

Photius in his Glosses upon Photius's Nomocanon, Tit. 4.  
 he says, There was a Question made, whether a Wo-  
 man with Child might be baptized: for some said, 'Be-  
 cause the Child in the Womb is united to the Mother  
 part of her, and cannot be enlightned [or baptized]  
 till the Mother, because it is not yet come into the  
 World, nor has any Choice of the Profession of the Dis-  
 ciple in Baptism; therefore the Mother ought not to be  
 baptized, but to stay till the Child be born; least one  
 of her be enlightned, and the other remain unenlight-  
 ned. And if the Child be baptiz'd with the Mother's  
 Sponsors, then, if it be baptiz'd after it is born, it will  
 be twice baptiz'd, which is absurd. Therefore

Year after the ~~the~~ Synod of Neocæsarea resolve the Doubt in the  
Apostles 214. Canon, &c.

*Zonaras's Words are these in his Comment on the Canon. It determines that Women with Child may be baptiz'd when they please. And whereas some affirmed 'Fœtus is baptiz'd together with the Mother, therefore the Infant when born must not be baptiz'd; at least it should have a double Baptism: therefore those Words added, ' For the Mother in this Matter communicates nothing to the Child. i. e. For the Mother and not the Child is made Partaker of holy Baptism. But if it, every ones own choice is requisite that they do profess themselves Followers of Christ, and it appears by that which they receive with a willing Mind. And by the Fatum that is inclosed in the Mother's Womb is no choice, it is not to be accounted to have received Baptism, and therefore it has need of Baptism again when it is able to choose.*

These two Commentators do indeed understand the last Clause of the Canon in that Sence which I have even now not to be the true Sence, nor according to the Rules of Criticks. But yet it was not fair in me to represent them as being themselves, or supposing the Council to be, against Infant-Baptism: since it appears that they suppose every ones Choice to be necessary at Baptism, so it likewise appears that an Infant's Choice and Promise made by its Sponsors or Godfathers is no Choice and Promise they speak of. Besides that by putting Scraps of Sentences, produces as *Balsamon's* Words that which *Balsamon* had brought in as plain others; and also something alter'd, as the Reader may see by comparing.

§. 8. The Issue of the Dispute is; the Council in this Matter, what any one, whether Pædobaptist or Aipædobaptist would say; and therefore the Proof they were of one or of the other Opinion must be taken from some other Evidence: for these Words make neither for the one nor the other. And since we are come so low as within 60 Years of the time of St. Chrysostom, §. 17. & 29. declare that they never read or heard of any Council that were against Infant-Baptism; it were a strange thing to suppose that there should have been a Council as under the Reign of *Constantine*, as this Council was, and they never to have read or heard of it. No

(4) CH. XIX. *Polagius*, &c. and they, as I shall shew (4) present §. 17. & 29. declare that they never read or heard of any Council that were against Infant-Baptism; it were a strange

thing to suppose that there should have been a Council as under the Reign of *Constantine*, as this Council was, and they never to have read or heard of it. No

but they had heard of this Council, which was Year after the  
 little before the time of their Birth. 'Tis plain Apostles 214.  
 e that they took the meaning of it not to have  
 ainst Infant-Baptism.

Justin sometimes speaks of this Case of a Woman  
 while great with Child : and he does not only  
 ne it as these Bishops do, but he speaks of it as a  
 Case ; perhaps because he knew it had been de-  
 d in this Council. He takes occasion to mention  
*contra Julianum*, c. 5. where he is shewing the  
 els of that Argument of the *Pelagians*, who said,  
 original Sin be the cause why Infants are bap-  
 en the Child that was born of Christian and bap-  
 arents would not need to be baptized, as being  
 those that were cleansed of that Sin, and of a Mo-  
 whose Body was the Temple of the Holy Spirit.  
 among other things, this ;

the Mother's Body should be the Temple of God, is the  
 of Grace not of Nature : which Grace is conveyed not  
 b, but by Regeneration. For if that which is con-  
 in the Mother's Body did belong to it so as to be account-  
 of it, then an Infant whose Mother was upon some  
 of Death, baptized while she was great with him,  
 not need to be baptiz'd. But now when such an In-  
 baptiz'd, he will not be accounted twice baptiz'd.  
 re when he was in the Womb of his Mother, he did  
 certain to it : and yet he was formed in a Temple of  
 ut so as not to be himself the Temple of God. And  
 the same Instance over again, c. 6.

Some learned Men have given their Conjectures  
 Occasion of this Doubt, viz. what should make  
 people of this Country take up an Opinion, that  
 Woman with Child were baptiz'd, her Child when  
 would have no need of Baptism : and they give a very  
 probable Account of it. Several Jews were dispers'd  
 le parts : and the *Rabbies* of the Jews had this Rule  
 rning the Baptism of Proselytes ; If a Woman great  
 Child become a Proselyte, and be baptized ; her Child  
 ne Baptism when it is born : as I shewed in the In-  
 ction.

(5) Hammond  
 six Queries,  
 Inf. bapt.  
 §. 109. Light-  
 foot. Hor.  
 Hebr. Mat. 3.

## CHAP. IX.

A Quotation out of *Optatus Mile-*  
*nus.*

Year after the  
Apostles 260.

§. 1. **T**HIS Bishop living in *Africa* had occa-  
sion to write several Books against the Schism  
*Donatists*. Some part of the Controversy  
between them and the Catholics was about Baptism  
but not about Infant-Baptism, as a certain Writer  
in a small Reading has mistaken the Matter. It was  
whether Baptism given by an ill Minister were valid, or  
renewed? and whether the Catholics were so  
a Church as that all baptiz'd by them, whether  
in fancy or at Age, must be baptiz'd afresh by some  
pure Men as the *Donatists* were?

Otherwise the Doctrine and Practice of Baptism  
the same with both the Parties.

(1) l. 3. de  
Schismatico Do-  
natist. prope  
sinem.

This appears plainly by what this Author (1)  
way of perswading them to break off their Schism  
*Ecclesiastical Management is one and the same with*  
*you. Tho' Mens Minds are at Variance, the Sacrament*  
*at none. And we may say, we believe alike, and are sealed*  
*one and the same Seal: no otherwise baptiz'd than*  
*nor otherwise ordain'd than you are. We read the same*  
*alike: We pray to the same God. The Lord's-Prayer*

(2) Epist. ad  
Theodorum  
Donatist.

*same with us and you, &c. The same thing is (2) said*  
*by St. Austin. He owns their Baptism, Ordination*  
*to be rightly perform'd: He blames nothing in*  
*but their Separation. And by Crescentus the Donatist*  
*who has these (3) Words to the Catholics; There is*  
*tween us and you one Religion, the same Sacrament*  
*thing in the Christian Ceremonies different. It is all*  
*that is between us, not a Heresie.*

(3) apud Au-  
gustinum l. 2.  
contra Cre-  
scentium, c. 3.

§. 2. But that which I mean to quote, and is all  
has occasion to say about Infant-Baptism is this:

*Quinto de Schismate Donatistarum prope  
finem.*

had been there comparing a Christian's putting  
Christ in Baptism, to the putting on of a Garment,  
and called Christ so put on, *Tunicam natantem in*  
*a Garment swimming in the Water.* And then

*ne quis dicat, temere à me Filium Dei vestem esse  
legat Apostolum dicentem; Quotquot in nomine  
baptizati estis, Christum induistis. O tunica semper  
innumerabilis, quæ decenter vestiat Omnes æta-  
formas: nec in infantibus rugatur, nec in juvenibus  
r, nec in senibus mutatur.*

lest any one should say, I speak irreverently, in  
Christ a Garment: let him read what the Apo-  
stle says, *As many of you as have been baptized in the  
name of Christ, have put on Christ.* Oh what a Gar-  
ment is this, that is always one and never renewed,  
decently fits all Ages and all Shapes! It is neither  
too big for Infants, nor too little for Men, and without  
alteration fits Women. He goes on to shew how  
it may be also compared to the Wedding-Garment, &c,  
needs no note.

CHAP. X.

*Quotation out of St. Gregory Nazian-  
zen, concerning St. Basil's Baptism in  
his Infancy.*

**T**HIS Quotation might have been plac'd 39  
or 40 Years sooner, (at which time St.  
Basil must have been born) because it re-  
lates a matter Fact done then. But I set it at this Year,  
because this Author that mentions it, began at this time  
to be a Man of note in the Church, (a Presbyter and



that Veil [or Darkness] contracted at our Birth, Year after the  
 us to the supernal Life. The last is more dread- Apostles 160,  
 sudden, bringing together in a Moment all the Crea-  
 set before their Creator.

A little after, among other Titles that he gives to  
 he calls it *καλῶματι ἰσχυρισμοῦ*, the amend-  
 rectifying] of our Formation.

that I produce this here for, is to observe the  
 or Description that he gives to Baptism. He calls  
 ural Birth, nocturnal, or of the Night; but the  
 al Birth, diurnal, or of the Day. And Nicetas there  
 that the Name is taken from those Words of  
 Psal. 139. 16. where the Translation of the  
 (which was in use with them, reads,) much  
 from our English) *ὅτι τὸ βιβλίον ἐν ταῖς ῥαφί-  
 αῖς πλατύνεται*. They shall all be written in thy  
 they shall be formed by Day.

see what he says of St. Basil, Orat. in laudem Ba-  
 rat. 20.

had spoke of his Progenitors, many of whom were  
 for Christ, and of the Piety of his Father Basil,  
 seems was a Man in holy Orders: and of his  
 Emmelia: and making an end of that Prefatory  
 urse, he says,

*τὰ κατ' αὐτὸν θεωρήσωμεν. τὰ μὲν δὲ πρῶτα τῆς ἡλικίας  
 μίγξις παλὴ, ὃν κοινὸν παιδιότην ἀρετῆς ὁ Πῖτος τανι-  
 στευβάντο, σπαργαίνεται ἢ διαπλατύνεται πλάσι τὴν ἀρε-  
 καθαροτάτην, ἐν ἡμερῶν ὁ Θεὸς Δόξῃ καλῶς τομα-  
 νυκτερινῆς ἀντιθέσει*.

let us contemplate the Affairs that relate to him him-  
 in the Beginning then of his Age he was by his excellent  
 who was at that time a publick Teacher of Virtue in  
 ntry of Pontus, swaddled, as I may call it, and for-  
 with that best and most pure Formation, which Divine  
 rightly names of the Day, and which is opposed to  
 of the Night.

us in his note on these Words says, He means the  
 tion of Baptism, or rather of Manners: which Da-  
 ls, of the Day, saying they shall be formed by Day:  
 it is to be read. Which excellent Formation is opposite  
 of the Night, which is by Copulation, and is sordid,  
 Work of Darkness.

I believe Bilinus had not animadverted (what I  
 observe) that it is the very same Phrase which he  
 in the other Sermon, for Baptism. I also at the first

Year after the reading thought it uncertain which he meant, *But*  
 Apostles 260. good Education in Manners: But the Likeness  
 Phrase so singular seems to determine it. They  
 time seem to have understood that Verse of the  
 as speaking before of the Christian Baptism.

This Formation appears to have been given in  
 both by the Words *τὰ πρῶτα τῆς ἡλικίας*, in the  
 of his Age; and also by the Emphasis of the Word  
*παῖδας*, which signifies the binding or first fashioning  
 Body of an Infant in swaddling Cloths, and also by  
 derly Method in which he proceeds: for he mentions  
 the next Paragraph to this, his *Childhood*, in which  
 educated at home, and by the Instructions that are  
 order and proper for a Child, fitted for the Perfection  
 to arrive at afterward, (therefore the foregoing Par  
 must have referr'd to his Infancy) Then he pro  
 tell, that when he was a Boy big enough, he went  
 School to *Cæsarea*, then to *Byzantium*, and then  
 University of *Athens*: where it was that Gregory  
 knew him before (at *Cæsarea* I suppose) entered  
 says, into that strict League of Friendship with him  
 lasted during their joint Lives: and in which they  
 as he expresses it, to have *both but one Soul in*  
*Bodies*. After this he relates how he went into  
 and came, in process of time, to be Bishop of  
 and so famous a Man as he was.

From this methodical enumerating all the mat  
 sages and Actions of his Life, arises another Proof  
 must have been baptiz'd in Infancy; and that the  
 which I mention'd must be meant of that: because  
 all the Passages of his Life afterward, he never men  
 any thing of his Baptism, which it had been impo  
 to omit if he had received it after any considerable  
 of his Life had passed.

Also I do not see what else he can mean than St.  
 Baptism in Infancy, by another Expression which  
 in the same Oration. He is comparing Basil to  
 the Patriarchs and holy Men of the Old Testam  
*Abraham, Moses, &c.* and he shews how he had some  
 in his Temper, and in the Passages of his Life,  
 something in every one of theirs. Among the  
 compares him to *Samuel*, and says,

Σαμουὴλ ὁ τοῖς ἀπαλαμύνας τὸ ἔθνος αὐτοῦ ὁ ἄνθρωπος  
 γινώσκων, ὁ μετὰ τὴν γέννησιν ἐν ὁσίοις ἰσχυρὸς, ὁ χειρὶ βασιλῆος  
 διὰ τὸ κλέος. Οὗτο· δὲ ἐκ ἐκείνων καθ' ὅσους καὶ ἡμεῖς

Year after the Apostles 160.

el among them that call upon his Name was both  
r promised ] before he was born, and presently af-  
irth was consecrated, and he became an Anointer of  
nd Priests out of a Horn. And was not this Man  
consecrated to God in his Infancy from the Womb,  
ied to the Steps [or Font] in a Coat? Did he not be-  
Seer of heavenly things, and an anointed of the  
nd an Anointer of such as were initiated by the

Word *βῆμα* properly signifies Steps. It is ordinari-  
n for a Pulpit, to which one goes up by Steps :  
may signify a Font or Baptistery, to which they  
down by Steps. But the Coat in which he says  
as offer'd to God (alluding to the Child's Coat  
was made for Samuel by his Mother) cannot well  
posed to have been any thing but the *Albes* used at  
m. And this, he says, was in his Infancy.

e Instance of Samuel dedicated in Infancy, is one  
this Father does at other places make use of for  
parison or Example of a Christian's Child bap-  
n Infancy : as will be seen in the next Chapter ;  
speaking to some tender Mothers that were afraid,  
ns, of putting their Infants into the Water at Bap-  
he says, *Thou art afraid as a faint-hearted Mother,*  
*but Hannah before Samuel was born, devoted him to*  
*and when he was born, presently consecrated him, and*  
*put him up in a priestly Coat.* The very thing that  
y here of St. Basil's Parents,

## CHAP. XI.

er Quotations out of St. Gregory Na-  
zianzen, concerning the Doctrine of  
Infant-Baptism.

**T**HIS Father was not himself baptiz'd in In-  
fancy : and if it be true that he was born  
after the time that his Father was a Chri-  
and in holy Orders ( of which the Antipedobaptists  
give probable Evidence ) he had the most Reason of  
any

Year after the any one in those times to be prejudiced against the  
 Apostles 260. *Strine of the Necessity of Infant-Baptism*: which he  
 not urge himself, nor hear urged by others, without  
 Reproach thereby cast on the Conduct of his Father  
 whom he always express'd a great Reverence; and  
 other Writers give him but a mean Character, and  
 that the (1) Son's Prudence and Skill was found ne-  
 cessary to retrieve the Father's Credit and the Esteem of  
 the People, and to preserve him from being over-ruled  
 by the *Arians*, or frightened by their Power.

(1) Greg.  
 Presbyter in  
 vita Naz.

(2) Part 2.  
 CH. III.

So much is certain, that of all the Instances brought  
 the Antipædobaptists of Men who being baptiz'd  
 Christians themselves, yet did not baptize their Children  
 in Infancy, there is a better Appearance of Proof in  
 Man's Father's Case than in any other. Of which  
 Instances I must treat more largely in a (2) Chapter  
 purpose: and at present give Account of what the  
 Author himself speaks of the Doctrine of Infant-Baptism.  
 §. 2. All that I have to produce is taken out of  
 Sermon that I mention'd before, viz. his

### *Oratio de Baptismo. Or. 40.*

In which he both perswades those of his Hearers  
 had not yet so thoroughly embrac'd Christianity as to  
 baptiz'd into it, that they would without Delay be  
 takers of it, and also speaks something concerning  
 the Necessity of it to Infants.

Of this Oration I will give a short Abstract, and  
 down the Original of such Passages only, as do  
 way, affect the Question in hand.

After some Commendations of Baptism, he pro-  
 ceeds to mention the Names or Titles by which it is call'd  
 which are these; *The Gift, the Grace, Baptism or Washing,*  
*the anointing, the Laver of Regeneration, the anointing*  
*of our Make, or Formation, the Seal*: and explains  
 the Reason of these several Appellations.

Then having spoken of Man's natural and original  
 Corruption, he says, God has not left his Creature  
 a Remedy; but as he first made us, so he renews us by  
 divine Formation: *ἡ τοῦ πνεύματος ἡ ἐκτίσις, καὶ ἡ  
 ἡμετέρας ἀνακατασκευῆς ἡ χάρις, καὶ τῆς ἀναιρέσεως  
 τῆς ἀρχαίας ἀκαθαρσίας, ἧς ἡμεῖς δουλοὶ καὶ ἡμεῖς  
 ἡμεῖς ἡμεῖς, ἧς ἡμεῖς ἡμεῖς, ἧς ἡμεῖς ἡμεῖς, ἧς ἡμεῖς ἡμεῖς,*  
*which as it is a Seal for such Persons as*

to Life; so to those that are adult it is a Grace, Year after the  
restoring of the Image which they had lost. Apostles 2604

he says, the Force and Effect of Baptism is, *ent with God of a new and holy Life*: and argues  
how careful we ought to be to keep it intire,  
says he, *en bon courage ayant nous, because there*  
*eneration to be had afterward*. Yet he grants  
Repentance afterward, but that leaves a Scar,  
quires a long time, and many Tears; which we  
whether God will give us a space for. (They,  
er'd before, gave the Name of Regeneration to  
but the baptismal renewing).

he warns 'em of the Tentations that they must  
after their Baptism, and how they must oppose  
ercome 'em.

Against the Delay of Baptism, he minds 'em of  
ger of missing it by sudden Death: and how  
ore creditable and comfortable it is to receive it  
rily in the time of Health and Strength, than in  
Necessity on a Sick-bed, *when the Tongue falters,*  
*hardly utter the Words of the holy Initiation*; and  
*being is more like the washing of a Corpse than reli-*  
*aptism*. That a generous Mind will desire not  
Forgiveness of Sins, but also the Reward pro-  
to virtuous Actions, for which there must some  
e allowed between Baptism and Death. That  
re three sorts of Persons very different, tho' all of  
y be saved; *the Slave, the Mercenary, and the Son*.  
st minds no more than the escaping of Punishment:  
ond regards nothing but the Pay: the Son's Mind  
of Duty and Love to his Father. That all other  
things we desire to enjoy as soon as may be: and  
ought to do this Freedom from Sin.

at the Devil would indeed entice us to give him  
esent, and God the Remainder; him the Flower  
Age, and God the Dregs. But that we must con-  
ne many Hazards we are subject to: *the Chance*  
*an Earthquake, the Sea, a wild Beast, a Disease,*  
*of Bread, a Surfeit, a Precipice, a Horse, a Medi-*  
*Tyrant, &c.*

he answers the Pretences which the half Chri-  
of those times made for their Delay: As, *I am*

*I shall not keep the Grace of Baptism unstained, and*  
*not take my Cleansing yet, as having none to take af-*

*d.* — Ob crafty Imposture, says he, *of the evil*  
*Spirit*!

Year after the Spirit? He is indeed Darkneſs, yet he counterfeits  
Apoſtles 260. When he does not prevail by open War, he lays

When he cannot bring thee to deſpiſe Baptiſm, he  
cheat thee of it by overmuch Caution, &c.

on all Ages, and muſt be reſiſted in all. Art thou a  
ſight againſt Pleaſures and Paſſions with this  
Strength: liſt thy ſelf in God's Army, &c.

old? let thy gray Hairs haſten thee: ſtrengthen thy  
with Baptiſm, &c.

§. 4.

Haſt thou an Infant-Child? Let not Wickedneſs  
Advantage of time: Let him be ſanctified from his Birth.  
Let him be dedicated from his Cradle to [or, by] thee.  
Thou, as a ſaint-hearted Mother and of little Faith,  
fraid of giving him the Seal becauſe of the Weakneſs  
ture. Hannah before Samuel was born, devoted him,  
and aſſoon as he was born, conſecrated him, and brought  
up from the firſt in a prieſtly Garments, not fearing  
many Infirmities, but truſting in God. Thou haſt  
of Amulets or Charms; together with which the Devil  
into the Minds of ſhallow Perſons, drawing to him  
Veneration that is due to God. Give to him the Trinity, the  
and excellent Preſervative.

He proceeds to ſtir up all Perſons in all Eſtates  
Employments to receive Baptiſm: only he would  
thoſe that had places at Court, to reſign and fly from  
dom, if conveniently they could, when they were  
tized: (It is to be noted that Valens a wicked and  
Emperour reigned at that time.) If they could not  
niently, yet to be baptiz'd, and preſerve the Purity  
of as well as they could in ſo ill a Station: that  
judging of our Lives makes Allowance for the Cir-  
ſtances that we are in: that for a Man that is ſet  
get forward a little, is as great Praise as for another  
for one that travels in a dirty Road to be but a little  
ſer'd, is more remarkable than for another to be clean.

§. 5. He next ſets upon thoſe Men that pur-  
Baptiſm to Death or Old-Age for the love of their  
Pleaſures which they were unwilling as yet to  
with: who ſaid, where is the Advantage of taking

on, and thereby cutting ones self off from all the Year after the  
 measures and Delights? Whereas one may enjoy Apostles 260.  
 measures in the mean while, and then be baptiz'd as  
 they that went the earliest to labour in the Vine-  
 no better than they that came in the latest.

swers; You have saved me a great deal of Trouble  
 making this Plea: for you have at last wish much as  
 er'd the very Secret of this Delay. And tho' I dislike  
 ed purpose, yet I commend you for one thing, that  
 it without Disguise.

on then, and give the Sense of this Parable: and  
 morantly scandaliz'd [or drawn into Sin] by this  
 Scripture.

This is not meant of Baptism, but of those who  
 ne sooner, some later, to the Faith [or the Know-  
 Christian Religion] and enter the Vineyard, the  
 for every one must labour from that Day and Hour,  
 he comes to the Faith, &c.

at, supposing by entering the Vineyard Baptism  
 at: the Parable shews that those that do at all enter  
 yard and labour, shall have a Reward. But you  
 Danger to miss of doing that, if you were sure that  
 standing this wicked Contrivance to avoid labouring,  
 ld at last obtain Baptism, you might be pardon'd in  
 lid Cunning: But since there is Danger, that while  
 this Advantage, you will quite miss of the Vine-  
 ec. take my Counsel, lay aside these Subtilties, and  
 ith an honest Mind to Baptism; lest you be taken  
 his Life before you attain your Purpose, and be found  
 devis'd these Fallacies to your own Destruction.

you will say, 'Is not God merciful enough to take  
 th a Case the Desire of Baptism for Baptism?

You would have us believe a monstrous thing, if you  
 that God, because he is merciful, will count him in-  
 d that is not, and take him into the Kingdom of  
 that wishes for it, but does not perform the things  
 ke the way to it. I will tell you what is my Opinion  
 Matter, in which, I believe, considering Men will  
 with me.

there are several sorts of those who do obtain the Gift  
 ism some were before extremely wicked, &c. Others,

So it is likewise in those who miss of Bap-  
 For some of'em live like Beasts, and regard not Bap-  
 &c. Some have a value for Baptism, but delay the  
 ng of it, either out of Negligence, or d' avarice out  
 of

Year after the of Greediness longer to enjoy their Lusts: 'O d  
 Apostles 266. *Ἰδοὺ τὸ πρῶτον, ἡ δὲ μετὰ ταῦτα, ἡ τὴν ἐκείνῃ  
 ἡμερᾶν, ἡ δὲ μετὰ ταῦτα, ἡ τὴν ἐκείνῃ*

But some others have it not in their  
 to receive it, either because of their Infancy  
 by reason of some Accident utterly involuntary, or  
 they desire it, they have no Opportunity to obtain  
 As therefore we found much difference among those  
 obtain Baptism] so there is among those [that miss]

They that wholly scorn it, are worse than the  
 those that crave longer time. But these are  
 those who fail of the Gift *ἡ ἀπορία ἡ ἀνέναντος*  
 or Constraint: *ἡ ἀπορία ἡ ἀνέναντος*  
 Constraint is no other thing than to miss against one

And I think of the first sort, that they shall be  
 as for their other Wickedness, so for their slighting  
 tism. And that the second shall be punished, but  
 degree, because they are guilty of their own missing  
 rather thro' Folly than Malice. *Τὸ δὲ πρῶτον ἀπορία  
 ἀνέναντος, καὶ τὸ δεύτερον ἡ ἀπορία, ἡ ἀνέναντος*  
*ἀνέναντος, καὶ τὸ δεύτερον ἡ ἀπορία, ἡ ἀνέναντος*  
 sort will neither be glorified nor punished by the just  
 as being without the Seal, but not thro' their own Will  
 and as having suffer'd the loss rather than occasioned

For he that is not worthy of Punishment, is not  
 presently worthy of Honour; as he that is not worthy  
 nour, does not therefore deserve Punishment.

And I think thus also, If you would condemn for  
 a Man that has not murdered, merely because he had  
 so to do; then let him go with you for a baptized  
 who had a Mind to it but had it not. But if this  
 surd, I don't see how this can be reasonable.

Or if you please, take it thus: If to obtain the  
 Baptism you think it sufficient that you desired Baptism  
 thereupon claim the Glory of Heaven; let the Desired  
 Glory suffice you instead of the Glory it self: for what  
 fer is it if you go without it, so long as you have the  
 it.

He next blames those that pretended they were  
 till Epiphany or Easter, or Whitsuntide, and then  
 they'd. What will come of this? says he, the end  
 Life will come on a sudden, in a Day and Hour  
 think not of, &c.

Those that would stay for the Presence of their  
 and Relations, or till they had got ready an Office

th, or a Present for the Baptizer, or a handsome Year after the  
 rment, or Provision for a Treat, he chides in Apostles 266.  
 words: These things I warrant you are mighty  
 and the Grace of Baptism will be e're the less for  
 these. In things of great Consequence don't stand  
 ing Matters. This Sacrament is of higher Concern,  
 an Offering, give your self, Put on Christ,  
 with your commendable Life. God values nothing  
 things which the Poor have to give as well as the

In like manner that he reproves such as stood  
 th and punctilio's, that would have a Bishop or a  
 olitan, or the Bishop of Jerusalem, or (if it were  
 one that lead an unmarried Life, for their Bap-  
 r that scorn'd to be baptiz'd together with a poor  
 or counted the length of the Service too tedious.  
 ells 'em the most acceptable Posture or Prepara-  
 receive it, is a Heart inflamed with the Desire of  
 God takes that for a Kindness, if we be earnest-  
 us of his Kindnesses: he takes more Pleasure in  
 than others in receiving, &c.

He concludes that Paragraph with saying, *We*  
*therefore make it our utmost Care that we do not miss*  
*common Grace:* and then follow these Words, *Ἐπεὶ*  
*οὐκ ἐστὶν τῷ βαπτισμῷ τὸ σωτηριῶμα· τί δ' ἀναγκαῖον ἐστὶν*  
*ἐκείνῳ, ὃ μᾶλλον τῆς χάριτος ἐκκοινωνήσεως, μᾶλλον τῆς χάρι-*  
*τος αὐτοῦ βαπτισμῷ; καὶ οὐκ ἐστὶν τῆς ἐκείνου χάριτος.*  
*ὅτι ἀναγκαῖον ἐστὶν ἡμῶν, ὃ ἐκείνου ἀπορροήσεως, ὃ ἀνίσταται.*  
*ὅτι ὅταν ἡ ἐκείνου χάρις ἀπορροήσῃ, οὐκ ἐστὶν ἡ ἐκείνου χάρις.*  
*οὐκ ἐστὶν ἡ ἐκείνου χάρις, ὃς δὲ ἡ ἐκείνου χάρις οὐκ ἐστὶν*  
*οὐκ ἐστὶν τὸ σωτηριῶμα τὸ πρὸς τὴν αἰώνιον ζωὴν. Περὶ δὲ τῶν αἰώνιων διδασκα-*  
*λῶν τοῦ σωτῆρος ἀναγκαῖον ἐστὶν, ὃ μᾶλλον ἐκείνου χάριτος, ὃ μᾶλλον ἐκείνου χάριτος.*  
*ὅτι ὅταν ἡ ἐκείνου χάρις ἀπορροήσῃ, οὐκ ἐστὶν ἡ ἐκείνου χάρις.*  
*οὐκ ἐστὶν ἡ ἐκείνου χάρις, ὃς δὲ ἡ ἐκείνου χάρις οὐκ ἐστὶν*  
*οὐκ ἐστὶν τὸ σωτηριῶμα τὸ πρὸς τὴν αἰώνιον ζωὴν. Περὶ δὲ τῶν αἰώνιων διδασκα-*  
*λῶν τοῦ σωτῆρος ἀναγκαῖον ἐστὶν, ὃ μᾶλλον ἐκείνου χάριτος, ὃ μᾶλλον ἐκείνου χάριτος.*  
 Some may say, suppose this to  
 the Case of those that can desire Baptism: What say  
 ye that are as yet Infants, and are not in Capacity  
 able either of the Grace or the Miss of it? Shall we  
 them too? Yes, by all means, if any Danger make  
 usite. For it is better that they be sanctified without  
 sense of it, than that they should dy unsealed and  
 ated. And a ground of this to us is Circumcision,  
 given on the eighth Day, and was a typical Seal  
 [etilin] and was practis'd on those that had no use of  
 it: as also the anointing of the Door-Pests, which pre-  
 the First-born by things that have no Sense. As for  
 others

Year after the others, I give my Opinion that they should stay the Apostles 260. or thereabouts, when they are capable to hear and understand of the holy Words; and tho' they do not perfectly understand em, yet they form em: and that you then sanctify Soul and Body with the great Sacrament of Initiation tho' they are not liable to give account of their Life till their Reason be come to Maturity (they having this stage by their Age, that they are not forced to account for Faults they have committed in Ignorance? *ἡλικίᾳ καὶ ἀνελπίστῳ λόγῳ λυσιτελεῖν οὐδ' ἔστιν ἔλεος τοῦ κυρίου πρὸς τοὺς ἀνθρώπους, ὃ βούλεται ἐκτελέσας*, yet by these sudden and unexpected Assaults of Dangers that no Endeavour to be prevented, it is by all means that they be secur'd by the Laver [of Baptism].

Then he answers the Objection or Pretence some made from our Saviour's being 30 Year old when he was baptiz'd, shewing the Disparity in a great Particulars: one is this, that there was no Danger delaying, who needed no Purgation: and before the time of his Death as well as of his Birth at his Disposal. But to you, says he, there is a great Danger, if you should depart this Life, having been in Corruption, and not being clothed with Incorruptibility.

§. 8. The rest of the Sermon is spent, partly in telling em how to prepare themselves, viz. by Fasting, Watching, Prayer, Alms-deeds, Restitution of Goods gotten in the time of their Heathenism (for, he says, in Baptism they are pardon'd all past Sins, yet he keeps in his Hands, after Baptism, any thing that is Justice due to another, continues in the Sin: to be a present Sin, tho' the Act of Stealing it be a past Sin). And partly in charging on their Consciences the duty of keeping their Baptismal Vow, when they made it: in shewing the wretched Estate from which they are deliver'd, the happy one into which they are to be enter'd, and the dreadful one into which they will fall if they revolt. And partly, in explaining the Creed and Faith into which they are baptized; he especially insists on the Belief of the Holy Trinity, these were times in which the *Arian* Heresie was most prevalent, which having spoken largely, and answer'd the Objections of *Tritheism* cast on the Catholicks, and other Objections of the *Arians*, he declares he will baptize none that do not own this Faith. And if you do still have

do not own the Divinity full and perfect, seek for Year after the  
 self to baptize [or dip] you, or rather drown [or *Apostles 266*]  
 you: for I have no mind to divide the Deity, and  
 one of your new Birth to bring Death on you; so  
 will have neither Baptism, nor the hope of the  
 our Salvation being quickly shipwreckt. For if you  
 nity to any of these three, you overthrow the whole  
 and make your Baptism of no force [or benefit]

cludes with giving the Meaning of some Cere-  
 men used at Baptism: particularly of the Lamps  
 red and held in their Hands; denoting those of  
 Virgins that were prepared to meet their Lord:  
 Parable he makes a godly Application to 'em.  
 Among the things that we are to observe from  
 ion, this ought to be one:

the foul Imposture that *Grotius* was guilty of when  
 (3) about to disprove the ancient Practice of In-  
 baptism from this very Sermon, in which there is no  
 re or otherwise said of that matter than I have re-  
 le takes a few Words out of this Discourse; and  
 of one of the Passages here (4) recited, where Gre-  
 is of some, *di uñ liti d Jordan vñ dñz dñz, dñz mñz.* (4) *supra §. 6.*  
*h l'ra valuz dñz dñz dñz dñz, who have not the*  
 of Baptism in their own Power, either for their  
 haps, or by reason of some accident utterly inva-  
 of whom 'tis said a litle after, that they lose the  
 of Heaven by so dying unbaptized, but yet  
 nishment, because it was not their Fault. Ha-  
 of these Words, the Words *di uñ liti d* by  
 a, and makes this use of 'em; that *Gregory's*  
 ng some that are not baptiz'd *di uñ liti d* by rea-  
 of Infancy, imports that Infants were not wont to  
 d.

at Stock of Learning does not always cure that  
 self of Soul by which some people are inclin'd to  
 lean and foul thing to favour a Side or set up  
 There is no mincing this Matter by supposing  
 been a Mistake. The altering and total per-  
 of the Sence is so plain, that no Man that had read  
 on, or even but that Passage it self, could mi-  
 much less could he  
 a. It appears most evidently by the Tenor of  
 on that *Nazianzen* held concerning Baptism these

Year after the  
Apostles 260.

1. That all who died unbaptized by their own or Negligence, were condemned.
2. He thought that Infants dying unbaptiz'd, as Persons who mist of Baptism by some unaccountable Impediment, and not by their own Fault, in a kind of middle State between Happiness and Punishment. But that baptized Infants were admitted into the Kingdom of Heaven.
3. Where there is no Danger of an Infants Death, he has a particular Opinion (which he accordingly expresses (5) thus, *ἵνα μὴ ὑποβάλω, I give my Opinion* that his Baptism should be delayed till he be Years old: which would please neither the Antipædobaptist nor Antipædobaptist.

(5) Supra §. 7.

He seems to have taken up this Opinion in a Degree of Compliance with his Father's Practice, who probably had kept him unbaptiz'd so long purposeless, then seeing no Danger of Death delayed it far into time to time.

This Man and Tertullian are the only two who of delaying it at all: one, till the Age of Reason, the other, till three Years. Both one and the other, understood, where there is no Danger of Death, mean while: which is plainly expressed (6) hence Tertullian is collected from his other Speeches.

(6) §. 7.

§. 11. 3. He uses three or four times in this (as he does also frequently in his other Works) the word *ἁγιασθῆναι* to be sanctified, or made holy for Baptism, so did St. Cyprian in his Words before (7) cited, in several places: and so do the Ancients generally. Mr. Hammond (8) has taken the Pains to produce Quotations of most all the ancient Writers to shew that this was a common Phrase with them, to say, an Infant or other person *sanctified*, when they mean baptized: and I do for my sake, refer the Reader to his Book. The same Mr. Hammond also uses it so, 1 Cor. 6. 11. Eph. 5. 26: which makes that Explication of 1 Cor. 7. 14. *your Children Holy*, which is given by Tertullian, St. Hierom, Paulinus, Pelagius, (9) and other Ancients, and since by Dr. Hammond, (10) Mr. Walker, &c. much the more probable; whereby they mean Words *ἁγιασθῆναι* holy, and *ἁγιασθῆναι* has been sanctified, or made holy, to Baptism.

(7) CH. VI.

§. 1.

(8) Modest  
Plea for Inf.  
Baptism Chap.  
29.

(9) See CH.

19. §. 19.

(10) Six Questions.

(11) Modest  
Plea.

And their Explication is also the more probable, because there has no other Sense of those Words

Expositors but what is liable to much Contest: Year after the  
 ecially that Sense which some Antipædobaptists Apostles 260.

deavour'd to affix to 'em (of legitimacy in Opposi-  
 stard) seems the most forc'd and far fetch'd of all.

Words are, *ἡ ἀπιστία τοῦ ἀνδρὸς ἡ ἀπιστία τοῦ γυναικός, καὶ  
 ἡ ἀπιστία τοῦ ἀνδρὸς καὶ ἡ ἀπιστία τοῦ γυναικός, καὶ ἡ ἀπιστία τοῦ ἀνδρὸς καὶ ἡ ἀπιστία τοῦ γυναικός.*

The grammatical Translation of  
 Words is, *For the unbelieving Husband [or an un-  
 believing Husband] has been sanctified by the Wife, and  
 the unbelieving Wife, [or an unbelieving Wife] has been  
 sanctified by the Husband. Else your Children would be un-  
 holy, but now they are holy.* Our Translators alter'd the  
 and put [*is sanctified*] instead of [*has been sanctified*]  
 they thought, it seems, the Sense required it:  
 without any such Alteration, the Paraphrase given by  
 learned Men is to this purpose;

It has ordinarily come to pass, that an unbelieving  
 man has been brought to the Faith and so to Baptism,  
 and likewise an unbelieving Wife by her  
 husband. If it were not so, and if the Wickedness or  
 unbelief of the unbelieving Party did usually prevail, the  
 children of such would be generally kept unbaptized and  
 unclean. But now we see, by the Grace of God,  
 the contrary Effect, for they are generally baptiz'd, and so  
 are holy, or sanctified.

The Reader will turn back to CH. IV. §. 12. and al-  
 so compare the Quotations I shall produce in CH. XV.  
 and CH. XVIII. §. 4. and CH. XIX. §. 19. of this  
 he will see that St. *Austin's* and *Pelagius's* Comment  
 on the Words of the Apostle is exactly to this purpose:  
 that *Tertullian* differs from them only in this, that he  
 ascribes the Holiness that such Children have by the  
 holiness of their Birth, by these Words, *Sanctificati deo*,  
 which is designed for Holiness, because he reckons and  
 deduces from Scripture, that they cannot be actually holy  
 unless they are actually baptiz'd: and that St. *Hierom* and  
 others speak to the same Effect.

The Word *ἅγιοι* in the New-Testament is translated  
 sometimes *Saints*, sometimes *Holy Persons*, and was in  
 the use with them as the Word *Christians* is with

us. There are two things, beside what I have mention'd,  
 to make this Sense the more natural to that place.  
 First, that it appears by the Apostle's other Words in  
 the context, that this was his Scope of arguing. For

Year after the *what knowest thou, O Wife, says he, whether thou*  
 Apostles 160. *thy Husband? i. e. by bringing him over to the*  
 Or how knowest thou, O Man, whether thou shalt  
 Wife? This is a very different Aim from what he  
 have, if he meant only that an unbelieving Wife is  
 fied to a Believer for the use of the Bed, as  
 Meats are to a faithful Eater.

Another is, that the Custom of the Jewish Law  
 had made it ordinary before the Apostles time  
 the Word [*to sanctifie*] for baptizing or washing.  
 God commands Moses at the giving of the Law,  
 19. 10. *Sanctifie them to day and to Morrow*; all the  
 ed Jews understand it, that he bid him baptize, i. e.  
 'em. And they prove from this place that Israel  
 into Covenant by Baptism as well as Circumcision.  
 of the Orders to the Priests and Levites to sanctifie  
 selves, are explain'd by washing themselves. Who  
 said, *Levit. 6. 27. All that touches the Flesh of the*  
*fering, shall be holy*, the original Word is *shall be sanctified*  
 that is, (as the following Verses shew) shall be  
 In 2 Sam. 11. 4. 'tis said. *Bathsheba was then purg*  
 the original was *sanctified*) from her Uncleaness: and  
 was done by washing. The divers Washings among  
 Jews, mention'd Heb. 9. 10. (where 'tis in the  
 divers Baptisms) are frequently styl'd by the Jews in  
 Writings, *Sanctifications*: as the Priest's washing  
 Hands and Feet ten times on the Day of Atonement  
 called by them *the ten Sanctifications*. This is  
 cleared by Ainsworth, Lightfoot, Hammond, &c.  
 there need no more be said of it.

(12) Quest.  
 24.

St. Austin in his *Questions on Leviticus* has this (in  
 quiry; how it is meant that Moses should sanctify  
 High-Priest, *Levit. 21. 8. when God says, ver. 15.*  
*Lord do sanctify him?* In answer to which he distinguishes  
 between the *visible Sanctification* and the *invisible*  
 after some Discourse that the invisible is the chief  
 yet that the other is not to be neglected, says, *Hence*  
*nelius and they that were with him, when they appear*  
*be already sanctified invisibly by the Holy Ghost coming*  
*them, were for all that baptized: nor was the visible*  
*Sanctification counted needless because the invisible was before*

St. Paul inscribes his Epistles sent to the Christians  
 any places, thus, *with a prayer to the holy Persons*; or  
*with benediction to such as have been sanctified at such or*  
 a place. And so the Inscription of his Letter to the  
 Romans.

Christians in these (13) Words, *Unto the Church* Year after the  
 which is at Corinth, *ἡγιασμένοι ἐν ᾧ ἡμεῖς ἡγιασμένοι ἐσμεν* Apostles 269.  
 to those that are sanctified [or have been sanctified]  
 by Jesus, called to be Saints: 'tis but a larger Periphrasis (13) 1 Cor.  
 what one would have said; to all that are Christians 1. 2.

And St. Chrysostom in his Comment on these very  
 puts the Question, *τι Νόημα ἔστιν ἡγιασμένοι*; What is  
 Sanctification he speaks of? and answers readily, *ἐν ἡγιασμένῳ, the Laver, their Baptism, their cleansing.*  
 The ancient Church likewise that compil'd the Apostles  
 when they would declare it as an Article of Chri-  
 religion, that all Christians ought to hold Commu-  
 with one another, express that Article thus, *The*  
*union τῶν ἁγίων of Saints.*

Therefore when St. Paul in this place uses the very  
 Word, and says, *else your Children would be unclean*:  
 they are *ἅγιοι* (which Word is rendred in English  
 sometimes *Saints*, sometimes *Holy*,) 'tis not at all alien to  
 ordinary use of the Word to understand it, Else your  
 Children would be kept unbaptized, unsanctified, un-  
 clean, unholy, or unclean: but now they are generally  
 sanctified by Baptism, and become holy or Christians. If  
 lived in the times of the Ancients, when the Word  
 was us'd in common Speech for *baptized*, this  
 have seem'd a natural Interpretation.

Exposition, as it avoids on one side the Inconve-  
 of that given by the Antipædobaptists, which  
 the Word [holy] and [unclean] in a Sense in which  
 are never used in Scripture: so it is likewise free  
 of the Exceptions which lie against that which limits  
 baptism of Children so absolutely to that Condition  
 of being born of believing Parents; that it leads the  
 into many perplexing Scruples, whose Children  
 baptize, and whose not, As the late Bishop of  
 has largely (14) shewn,

What St. Gregory here says in the last place, that he  
 baptize no *Arian*, nor any that disowns the God-  
 of Christ and the Trinity, is according to the ge-  
 Sense of the Catholics of that, and of the fore-  
 times. They would not hold Communion with  
 Arians, and consequently would not by Baptism enter  
 Members into their Church. The greatest Per-  
 sons that the Catholics at any time suffer'd, were  
 Account. For the *Arian* Emperors seldom went  
 as to force the Bishops to renounce the Catholic

(14) Unrea-  
 sonableness of  
 Separation  
 Part III. § 36.

Year after the Faith and turn *Arians*; But they would banish the Apostles 260. lest they would receive the *Arians* to Communion join with them. It was upon this Account that *Arius* (who flourished from the Beginning to almost the end of the *Arian* Controversie) did so often suffer because he would not admit *Arius* or his Followers to Communion, when it was desired by *Constantine* sought herein the Quietness of his own Government, and the other Emperors that were themselves *Arians*.

340.

These Ancients reckon'd that Christians might ought to hold Communion notwithstanding different Opinions in lesser Matters: but that this was a mental one, as relating to that which is the direct object of our Worship.

250.

(15) Hist. l. 2.

The *Arians* for this reason made a great many attempts to express their Faith in such ambiguous terms as might seem to agree with the Catholick sense. a Wonder to see in (15) *Socrates* and other Churchmen how many Creeds were set forth for this purpose as Schemes of Agreement between the two Parties. Some of these served in some Churches to patch up for an unsound Union; which was broken to pieces as soon as each Party express'd their Meaning in other words. And it was found at last by a long Trial that there was no firm Agreement to be had but by owning the words of the *Nicene Creed*. Mr. le Clerc observes somewhere that the major part of the Councils in those times, of the Creeds drawn up in them, were on the *Arian* side. No Body need envy 'em this Advantage: for it was not for a Number of Creeds. The Catholics adher'd to the *Nicene*, and were for having no more than that: it was the *Arian* Party, which not agreeing among themselves, multiplied several Draughts of Faith. The *Nicene Creed* was at last found to be the only one that distinguish'd a Catholick from an *Arian*.

This I observe on account of some modern *Arians* or rather they are to be called *Photinians*; for they hold much more dishonourable Opinions of our Saviour Christ than the *Arians* had, and are more in the Sentiments of (16) *Socrat*, *Photinus*, who was in the *Arian* times condemned by the Catholics and the *Arians*. lib. 3. c. 39.

There are of 'em both among the Pædobaptists and Anti-pædobaptists. Whether the Anti-pædobaptists believe in the Trinity, do baptize and receive into Communion any such, or not, I am not sure. It is

at they who do separate from one another for Year after the Differences, will dispense with so great a one Apostles 269.  
Divinity of Christ.

Those Antitrinitarians, that are Pedobaptists, in have of late, on a sudden, declared themselves Unity with the Catholick Church; yet the which they give of their Conversion to a good of the Catholick Faith, is the oddest one that given in so serious a Matter. One does not whether they are in earnest, or whether they mock ling of that awful Mystery. About the Year they published a Paper which they called *The Agreement between the Unitarians and the Catholick Church* by themselves, and whether approved by any know not. In a Book publish'd next Year, which account of *The Life of Thomas Firmin*, and of ion, they recite the said Agreement, and discourse ing more on the subject matter of it. In the *Religion*, after having observ'd that People had ought that the difference between the Unitarians Catholick Church was real, great, and even un- able; they add (17) *that the Unitarians (or Socinians) being Men of ingel and free Minds and Principles, and therefore always to entertain farther Light; after 8 or 9 Years late it in print with the principal Divines of the Nation, been so dextrous and happy, that instead of farther pling the Points in Question, which is the usual Effect Paper War, they seem to have accommodated wharso Differences between the Church and them, And a after.*

(17) pag. 31

er Sects by the Favour of Princes, or the Quality of the have obtained an Exemption from Mules and Pa, &c. — If Socinianism had any were enjoyed those on Days, it's sudden irresistible Progress would have a lightning, which rushes out of the East and even to the West. Alas! on equal ground and with Circumstances the Combat between unintelligible My- and clear Reason; between seeming Contradictions, Ab- der, and Impossibilities, and a rational, obvious, ac- ble Faith, would soon have been ended. But it is be- ded: the Divine Providence and Goodness, in Mercy sh Parties, has granted a Peace instead of a Victory. pleasd God to favour the suffering side with an un- ed Light: He has shown em (what may seem incre-

Year after the dible) that their Opposers think as they [the Unitarian] Apostles 260. speak, that their Difference is not in the Idea's but only in the Terms or Words. To manifest

(18) pag. 18.

Firmin caused the following Scheme of Agreement,

And to this purpose in the other Treatise of Book, viz. in the Life of Mr. Firmin, they say, (18)

The Unitarians never intended to oppose any other but a Trinity of Minds or Spirits. Grant to GOD is one infinite Spirit or Mind, not two or three demand no more. They applied themselves therefore to enquire which of these Trinities, a Trinity of Spirit Properties, is the Doctrine of the Catholic Church could not miss of a ready Satisfaction: all Systems, schisms, Books of Controversie, Councils, Writers that have been esteemed Catholic, have defined to be one Infinite, All-perfect Spirit: and the Divine to be nothing else but the Divine Essence or Godhead the three relative Properties, Unbegotten, Begotten, proceeding.

'Tis a Wonder then that these Men could never say this before. Had they never look'd into any Catechism, Council, &c. before the Year 1697 say themselves, that as soon as they set themselves to enquire, they could not miss of a ready Satisfaction. would seem to insinuate that a late Book, which of three infinite Minds in the Deity, had given Offence which they conceived against the Church this is malicious and impossible to be true: for, that it was but one Man's way of expressing it they had set up a Party here, and broacht their Op a good while before that: and the writing of this was occasion'd by a just Zeal against their blasphemous Notes on Athanasius's Creed published before.

But since they do now make a Proposal of coming to the Communion of the Church; it is not so much to enquire what was the occasion of their Quarrel, as to know whether their Return to the Church be according to this Rule of St. Gregory, they ought to be admitted to Baptism (those of them that are not yet baptized) or to the Communion.

§. 13. 2. And if they would be received as coming joining with the Catholics, why do they still speak of the Divinity of Christ in so ambiguous Terms as are not such as have lain under Censure of false Doctrine.

They (19) repeat out of their Scheme; *We* Year after the  
*Lord Christ is God and Man. He is Man in respect* Apostles 266.  
*reasonable Soul and humane Body; God in respect of*  
*him: or more scholastically, in respect of the Hypo-* (19) Account  
*Personal Union of the Humanity of Christ with* of *Firmin's*  
*inity, By which the Catholick Church means, and* Religion p.  
*The Divinity was not only occasionally assisting* 18.  
*as, and is always in Christ; illuminating, conduct-*

And again (20) *we reckon of the Lord Christ as but a Creature,* (20) Pag. 304  
*and before, he is God and Man. The Divinity did*  
*not in the Humanity of Christ, doth so exert in it*  
*glorious Effects of Omnipotence and Omniscience,*  
*others have been called God because they represented*  
*Christ is to be so called because he exhibits God.*  
*is, except what they say of the Personal Union,*  
*still. For another Man, as for Example Moses,*  
*Prophet that had the Spirit of God in him, illu-*  
*minating, conducting, and enabling him to work miracles,*  
*might be said to exhibit God in this Sense; only*  
*to high a degree, or not always.*  
*they subscribe to of the Hypostatical or Personal*  
*would indeed be firm, and for ever stop their way*  
*returning to Socinianism; if they had express'd it*  
*fully as they pretend to do. I mean, if they had*  
*Union to be of the Humanity of Christ with the*  
*second of the three Persons. But when they say,*  
*Divinity, they either do not understand the Im-*  
*that Phrase, of Hypostatical or Personal Union;*  
*they purposely confound the Notion. They don't*  
*re, that the Humanity of Christ is personally uni-*  
*it makes one Person with, the Father.*

every Doctrine for which both *Paulus Samosatenus* 160.  
*and Arius were condemned by the Church, was that* 244.  
*to de Christ to be God only by the Inhabitation of*  
*him: as Bp. Stillingfleet had (21) fully proved* (21) Vindica-  
*And yet if you mind these Mens Phrases, tion of Tri-*  
*no More: and even the Hypostatical Union they nity. c. 4.*  
*to mean no more; and do without any Modesty*  
*the Church means no more by it.*  
*The Truth is, the Socinians have very lately*  
*great and monstrous Change in their Doctrine:*  
*hold their main Article still; That Christ has, pro-*  
*making, no Nature but the humane: and these*  
*Unitarians do by their way of explaining them-*  
*selves*

Year after the selves give ground to suspect that they are still Apostles 260. Sentiment. They were wont formerly to de-

mye of which St. John speaks, as much as they making it to be nothing but the humane Nature of Christ, or something belonging to the humane. They did use to expound thus; *In the Beginning Word*, i. e. In the Beginning of the Gospel, and his preaching was. *And the Word was*, i. e. He and his preaching were appointed in the fel of God. *And the Word was God*: i. e. He was Deputy to Men. *All things were made by him*: i. e. All the works of the Gospel Dispensation were done by him.

But now of late they put a Notion on the Text which carries the utmost degree of Contrariety to former Interpretation. They make the *Word* to be at all distinct from God the Father, neither in Person: but to be his Attribute of Wisdom, &c. Thus a certain Writer over the *Works* they greedily translate into *English*:

*In the Beginning was the Word*: i. e. In the Beginning was Reason.

*And the Word was with God*: i. e. And that was with God.

*And the Word was God*: i. e. And God was that.

*The same was in the Beginning with God*: i. e. was, I say, Reason in God before the World was. Are not these great Apophthegms for St. John?

And in the following Verses, wherever we read *Him*, they translate it. *All things were made by Him*, without It was not any thing, &c. And then *the Word was made Flesh*: i. e. And this Reason, Man in whom it was, was made conspicuous.

And where the Author to the Hebrews having named *God's Son*, whom he has appointed Heir of all, adds these Words; *by whom also he made the world*, because here is no possible turning *Him* into It, the phrase is; *that is, having heretofore by that Name or eternal Wisdom which resided in Jesus, and nearly united to him, created all things*. If by *united* be meant so united as to become one Person Catholick. But the terms of *residing in him*, and *made conspicuous by him*, expels a more lax sort of sense than what the Words of Scripture do, every way forth. And at such a rate of interpreting it might of any meer Man, in whom the Spirit of God

the World was made by him: because he has in Year after the Spirit by which it was made. But the Scrip- Apostles 260.  
from saying so of any meer Man; and of our

Christ it never speaks otherwise than so:

all things were created: and He is before all (22) Col. 1.

(23) Of whom as concerning the Flesh Christ came, 16, 17.

all, &c. With the Glory (24) which I had with (23) Rom. 9.

the World was. I (25) came forth from the Fa-

ther Abraham was, I am [or was] &c. 'Tis not (24) John 17.

Spirit or Wisdom which is in me, came forth

Father, or had Glory with thee: but I came (25) John 16.

and Glory, &c. And as far as the personal Word

denote the same Person, it is here and every

denoted.

Arianists and Photinians would say, as these

that Christ is God and Man: But if they were

either he was God first, or Man first; they would

was Man first, and afterwards God, by God's

in him. And these Men seem to mean no other.

Catholick Church believes that he was God first,

ward became Man. As St. John tells first what

originally: and then how he was made Flesh,

who was St. John's chief Adversary, and against

had a particular Eye, when he wrote his Go-

both (26) Irenæus and St. (27) Hierom do witness (26) lib. 3.

that Jesus was. the Son of Joseph and Mary in like

all other Men: and that he was eminent for Ju- c. 11.

gence and Wisdom, above all others: and that af- (27) de script.

terism Christ came down upon him from the su- Eccl. v. Joan-

per in the Shape of a Dove, &c. This was Cerin- nes

trine, as (28) Irenæus repeats it, who lived so nigh (28) lib. 1.

times that he may well be thought to be born in c. 25.

of Cerinthus. And this is the same for substance

latter of those two sorts of Socinianism that I

and; only it was by him blunderingly express'd:

th they style ~~now~~ he calls Christ, and he does not

to be born of a Virgin. They must be dex-

happy Men indeed, that can reconcile St. John's

to that very Sense against which it was purposely

Cerinthus and Ebion, both whose Doctrine con-

our Lord was (as Irenæus in the (29) next Chap- (29) l. i. c. 26.

es) the same, were the first Socinians in the

except those mentioned John 6. 42. who said,

Jesus the Son of Joseph, whose Father and Mo-

ther

Year after the *ther we know* ? How is it then that he says, I  
Apostles 260. from Heaven ?

§. 13. 2. But besides, what Hopes can we  
any firm Union with these Men, who at the  
that they desire to be received into Communion  
Catholick Church, do set forth the Faith the  
ill Colours as possibly they can ; calling it a  
*Mystery*, and their own *clear Reason* ? That which  
they describe as *seeming Impossibilities*, *Absurd*  
*Contradictions* ; theirs is a *rational, obvious, and*  
*Faith*. And they express themselves as Men in  
cock-sure, that if that Act of Parliament, which  
a *Bill in Name and Pretext* a *inst Immorality*  
*phemy, in truth and real Desig.* *inst the*  
were taken out of the way, we should all prece  
*Socinians*. ('Tis to be noted that this *Act* came  
about the same time that they were *favour'd with*  
*expected Light*.)

They ought not to be so hasty ; there is another  
in the way, and that is the Scriptures. If they  
lished, and other Records of the Church with  
freely grant that we should not naturally have any  
of a Trinity, of Father, Son, and Holy Spirit in  
head ; nor should we ever have thought of be-  
tized in such a Name : nor have known of  
*which was God, being made Flesh*. These Myths  
grant would have been unintelligible.

But then there would have been another Inconve-  
in that way of knowing God which they propose,  
entertaining only such Notions of him as we can  
natural Reason and *clear Idea's*. For some few  
of more refined Intellectuals would conceive him  
a *spiritual Being* far above the Properties and Passions  
Body and Matter. Others that could form no Notion  
a Spirit, would say, This is *unintelligible Mystery*  
must have a God that has a Body, or else we shall  
him to be nothing. These latter would be subtle  
for some would believe that he is made of a very  
subtile, and ethereal Matter, quite different from  
which may be seen, or has any Limbs, &c. But  
and these the far greatest part of Mankind, would  
tend that a God that is suppos'd to see, and hear, and  
without any Ears or Eyes, is an *Absurdity, Impossibility*  
*tradition*, a thing of which we can form no clear Idea  
they would have a God with Eyes and Ears as good as  
Painter could make.

Experience of all Ages of the World, shews that  
is no Fancy but Matter of fact. This way  
would not do, except they would join to it the  
the Papiſts, who do preſerve the true Notion  
he is ſet forth in Scripture, for the uſe of the  
and ſuch as they allow to read the Scripture;  
at the ſame time wooden Gods for the uſe of

mighty give us all the Modesty and Humillity  
that his way of exiſting may well be ſuch as we  
comprehend, any more than a Worm can compre-  
Reason, or Speech, or a Soul is: and quietly  
ſee in that Account which he has been pleas'd  
of his own Nature, and of what we are to  
concerning him: and to take it according to the  
ſaying of thoſe whom he has inspir'd to write  
to judge our ſelves, as we are indeed, far unca-  
explaining the manner of it; and much more  
of any Ability of trying and examining the  
it by our natural Idea's of the things themſelves.  
is impudent in thoſe who do own the Divine  
of the Writers.

The great Progreſs which they boaſt they ſhould  
no Example for their Encouragement in for-  
of the Church. *Cerintbus* and *Ebion* had ſome  
: but that was before the Canon of Scripture,  
ſpecially *St. John's* Goſpel was compleated and  
and it was moſtly in wild Countries, as (30)  
*Perſia*, &c. After the Writings of the Apoſtles  
al'd, ſeveral ſingle Perſons, *Artemon*, *Theodotus*,  
*Samofata*, &c. attempted to ſet up ſuch a Sect, but  
ſelyted any Region or City: and *Photinus*, tho'  
quent Man, and ſetting up in the *Arian* times,  
ntly condemn'd by all Parties: So that *Epipha-*  
wrote but 30 Years after that he began to  
Hereſy, and before *Photinus* himſelf was dead,  
s, tells him, (31) that his Hereſie of all others was  
to be confuted, not only by ſkilful Men, but by any  
any tolerable Underſtanding of the Senſe of Scrip-  
and a little after. The Hereſie of this Imp'ſtor is  
away, having laſted but a very little while; and  
ſays, (32) that in his time it was quite forgot:  
he ſays, were all the other Hereſies that had deny'd  
Divinity, *Cerinthians*, *Ebionites*, *Sabellians*, &c.  
the very Names of thoſe Sects were ſo many unknown.

And

(30) *Epiphani-*  
in *Har. Ebio-*  
*nitarum.*  
80.  
160.  
245.  
275.

(31) *Har.*  
71.

(32) *Harer's*  
*Fab. l. 2. c. ult.*

Year after the Apostles, 260. And whereas one (33) *Bonofus*, about, or a little time of *Photinus*, went about to vent the same in *Dacia*; he was so far from having any Name (33) *Mercator* Followers, that he himself or his Name is hardly Differt. contra in History: and *Theodoret* seems never to have tra Anathematismos Nestorij. 522.

(34) Har. 40.

*Mahomet* the Impostor arising in the foreland (of which place (34) *Epiphanius* says, it was Nest of the Ebionites and Nazarenes, as I have often already observed) was the only Man that at times ventur'd to broach the Doctrine against Divinity: and he indeed with his Successors converted a great part of the World with a sudden Progress: but then they have accordingly laid the Name of Christians, and disowned the Scripture, ing plainly against 'em in this Matter, tho' they lieve Christ to have been a great Prophet.

Since that, in *Poland*, and such places bordering *Mahometans*, this Opinion has been entertained as few as a middle sort of Religion between the *Catholicks* and *Mahometan*. And now of late it is come into and from thence into *England*, serving for the use as being stagger'd in their Faith by the Arguments *Deists*; which are rise in those Countries, yet will not far with them as to renounce *Jesus Christ* and the *Scripture*, but take a middle way, holding with the *Catholicks* that he is a true Prophet, and the *Messiah* promised, that he died and rose again, and will be our Judge; but the *Deists* denying his Divinity, and holding that no Being before he was born or conceived in Flesh. They with the *Catholicks* say that the *Scripture* are (originally and as they came out of the *Hebrew* Hands) God's Word and not feigned by Men; but the *Deists*, That what they say of Christ's Divinity has been interpolated, or must be explain'd so as to our natural Conceptions, which, they say, cannot contain the Notion of a Son of God that is properly one with the Father; nor of such a Son of God that has him the humane Nature, when the Father does not believe such strange things on the Credit of Reason, they say, to give great Advantage to the *Deists* deny it all.

This Opinion, I say, never had any considerable number of Followers in the World. The *Arian*, I grant, but that does not nigh so plainly contradict the *Scripture*.

Now to return to that which gave the occasion of Year after the  
 Mission: The Catholicks, as we see here by Gregory Apostles 260.  
 would not baptize or receive to their Church  
 nor any one that did not profess Belief in the  
 Trinity and the Divinity of Christ. The Catholick  
 of the same Mind still. These Men do make  
 a Declaration of their purpose of join-  
 ing themselves to the Church, and they do many of 'em  
 Practice. If they are truly reconcil'd to the Ca-  
 tholick Faith, nothing were more desirable: but for that  
 need of a better Test, and it is a Question whe-  
 ther the Church ought to receive 'em without better Sa-  
 tisfaction than this *Scheme of Agreement*. They own the  
 Creed indeed, which our Church makes use of in  
 but by disowning the *Nicene*, they shew that  
 they do not own the other in the same Sense that the  
 Church does, but repeat the same Words in a very  
 different Meaning. When we say, *I believe in Jesus*  
*the only Son*, &c. we do by the Phrase of believing  
 mean believing in him as in God properly so cal-  
 led: so we understand likewise the Form of Baptism  
 to be in the Name of the Father and Holy Spirit.  
 And the Ancients: this Gregory (35) speaking of (35) *Ora. de*  
 the Holy Spirit, and how we are baptiz'd in his Name, *Sp. Sancto*  
 a Creature, says he, *how do we believe in him? For*  
*nothing to believe in any one, and another to believe*  
*concerning him. For the one is peculiar to God:*  
*common to any thing.* If these Men mean quite  
 differently in both these, I cannot see how we and  
 they can be *One Faith*, or *One Baptism*; nor indeed how  
 they can worship the same God: for the God whom we  
 worship is Father, Son, and Holy Spirit.  
 Difference in understanding the Meaning of some  
 of lesser Moment, viz. of Christ's Descent into  
 Hell, nor of the same Nature, nor does make an In-  
 difference for this purpose. If any Man differ in Opinion  
 in the received Tenets of the Church in smaller Mat-  
 ters, therefore cannot join in some particular Col-  
 loquy, Prayer, or Clause of a Prayer, wherein some-  
 thing relating to those Tenets is express'd; we grant,  
 if these Men plead, that St. Paul's (36) Rule, *If in any* (36) *Phil. 3.*  
*be otherwise intended, God shall reveal even this unto* 15, 16.  
*whereto we have attained, let us walk by*  
*the Rule, &c.* teaches that such a Man should con-  
 tinue in Communion, and conform to all that he can, and

Year after the omit the saying *Amen* to that which he judges a  
 Apostles 260. Bp. *Stillingfleet* has fully (37) proved this to be the  
 ing of that place against the Dissenting Ministers  
 (37) Unreas. were not willing that the Separation should sink  
 of Separ. P. II. we can well enough allow of Mr. *le Clerc's* Explan  
 §. 19.

*Rom. 14. 1. Him that is weak in the Faith, receive ye  
 out examining his doubtful Opinions, and that the Church  
 ought to receive such an one. But all this is a  
 references about such Matters as St. Paul there infers  
 Meats, Drinks, or other things not of the Foundation  
 But the Doctrine concerning the Person of Jesus  
 and the Satisfaction for our Sins by him made, is  
 thing be, of the Foundation.*

I think the Church of *England* has at this time  
 worst Luck in this respect, that any Church ever  
 There are numerous Bodies of her people who have  
 the same Faith with her, that do against her Will  
 Schisms from her Communion on occasion of Differences  
 in Opinion, which are no just Ground for Separation  
 Party soever be supposed to be in the right. The Church  
 calls and invites to Communion in Prayers, and Sacraments,  
 in which they might join even on supposal that they  
 could not part with their particular Opinions: and yet  
 either out of Peevishness, or else being overpersuaded  
 by their Leaders, who find their Account in continuing  
 separate Bodies whereof they may be heads, do refuse  
 to join even in those things wherein they agree in  
 on with us. On the other side, these Men who give  
 a poor account of their Agreement with us in  
 amentals, declare of their own Accord (whether to  
 shelter themselves from Penalties, or not, I know not)  
 that they will however join with us.

The least that can be said, is, that it behoves  
 Curate, who has good ground to believe concerning  
 of those that resort to his Communion, that they agree  
 in the Doctrine of the Divinity of our Saviour  
 (and there are up and down more of them than  
 would think) to take Advice of the Bishop how  
 they are to be admitted to Communion.

§. 18. I mention'd the Satisfaction of our Saviour  
 for our Sins. It is known how derogatory an Example  
 the *Socinians* have given of that. They have sometimes  
 so spoke, as if the main or only Design of his Death  
 to give us a good Example of suffering patiently:  
 that if too much Value were put on his Blood as a satisfaction

for the Sins of the World, it must be yielded to be  
of the that was God in a proper sense as well as  
But whereas the New Testament does almost in  
Chapter speak of the Redemption, Propitiation,  
Price, Ransom, Purchase, paid or wrought by  
and does lay the stress (38) of our Salvation upon  
in his Blood as well as in his Doctrine: they  
er having explain'd away as much of this Article  
ly they can) yield that he did sacrifice for us, a  
re redeem us a little. I have heard one of 'em in  
y and in a braving way explain it thus; *It is as if*  
*would me 1000 l. and not being able to pay, a Friend*  
*who had some Interest in me, should intercede with me*  
*to him the Debt; and to move me the more, should*  
*pay Twelve-pence in the Pound for him, and I in*  
*reason to this Friend should accept it for Payment*

(38) Rom. 8:  
24, 25.

is to count (39) the Blood of the Covenant wherewith  
sanctified a much more mean and ordinary thing than  
figure does every where represent it. And that  
brought this Passage of a Discourse in company to  
memory, was, the Words which these Men use (40) to  
the Souridness of their Faith in that Matter; *We*  
*that the Lord Christ by what he did, had what he*  
*was, by the gracious Acceptance of God, a true*  
*perfect Propitiation for Sinners, that repent.* This is  
by Catholick, or any Socinian either may say, and  
a very different Faith about this Article.  
other Errors with which they are charg'd, and  
by that Agreement revoke, are great; but not to  
ed the same Day with these.

(39) Heb. 1:  
10, 11.

(40) Account  
of Firmin's  
Religion,  
p. 19

As for the Assemblies which they talk of hold  
Divine Worship distinct from the Assemblies of any  
denominations of Christians: but these to be not by way  
in or Separation from the Church, but only at Fratern  
the Church, who should take a more special Care of  
Article [viz. of the Unity of the Godhead] there  
be by God's Grace no need of any. The Catho  
Church does, and ever did, and ever will hold and  
that Doctrine in the first place and above all.  
The Athanasian Creed, against which they make  
chief Exceptions, declares this in Words as absolute  
they can desire to be devised, that tho' the Father  
Lord, Almighty, God, and the Son and Holy Spi  
rit; yet there are not three Gods, Lords, Al  
mighty, &c.

Year after the  
Apostles 260.

mighties, &c. but one God, one Lord, one Lord, and would by Parity of Reason have said, so the is Spirit, the Son Spirit, and the Holy Ghost Spirit, not three Spirits, but one Spirit or Mind.

§. 20. They confess themselves that all Systems, Councils have defined this. But they especially since the Lateran Council, &c. thereby

(41) Mr. to open a Door for that Slander of a (41) Friend  
Cleric: Supple- to take place, who goes about to make the World  
ment to Ham- that anciently, in the times of the Nicene Council  
mond's is, Cri- some time afterward, the Christians held the Faith  
tical Epistles, Trinity so as to make three Gods in it.  
66.

(42) Vindica- This Slander of an out-landish Author, our  
tion of Trini- do greedily embrace and confidently averr: which  
ty CH. 6. to most of the Particulars by which they would  
been fully answer'd by (42) Bp. Stillingfleet: and

(43) Part II. occasionally, in another place (53) said something  
CH. V. §. 8. of the rest on which they insist, and to that open  
given by the said Slanderer to all the Churches  
the Nicene Creed, which he says they must either  
out of their Confessions and Liturgies, or else  
the Article of One God, pretending that the  
forth in that Creed is Trisbeism. But it comes  
way there by the By only.

(44) Part II. All that I mention it here for, is to shew what an  
CH. IX. §. 9. thy this sort of Men have to that Creed, and how  
10, 11. &c. cordingly endeavour to blacken it: which is  
shew in (44) another place, the most ancient  
of a Christian Creed that is now extant in the  
and the most universally subscribed to by all  
ans, and has been now for so many Ages  
ed the only firm Test and Barrier of the  
Church against such as deny the Divinity of our  
Christ: being of Opinion, that we can have no  
Communion with those that renounce it: and  
a vain and ill advised thing to hope in these late  
the Church to pitch or agree on any sifter Symbol  
of a Catholick Christian. It should be the more  
ceptionable with them because it has not the  
Trinity, Person, &c. against which their Objections  
lie. And yet those of them among us that do put in  
the foresaid Project of communicating with the  
do, as far as I can understand, generally renounce  
and instead of it they give here a Profession of their  
in Words subject to great Ambiguity.

Great Bp. *Stillingfleet* (45) having occasion to speak Year after the  
 Canon (46) of the first Council of *Arles*, wherein *Apostles* 160.  
 ce, That if any that come over from a sort of  
 there specified; did offer themselves to com- 214.  
 with the Catholics, they should be examin'd (45) *Vindici*  
 ists, whether they had a right Faith of the Trinity, of Trinity c.  
 if so, they were to be admitted with Imposition  
 But if being examin'd, they do not confess (46) *Cani* 84  
 nity, then they must be baptiz'd anew. He asks  
 tion, What Trinity do they mean? of meer Names  
 rs, or of one God and two Creatures joined in the  
 on of Words, as our Unitarians understand it?  
 to the same purpose St. *Cyprian* arguing that such 150:  
 received Baptism from some Hereticks that had (47) *Ep.* 73  
 us Opinions about the Deity, ought not to be ad- ad *Jubianum*,  
 to Communion without a new Baptism, says thus,  
 by that Baptism of theirs the Man have obtained  
 of Sins, then it be sanctified and become a Temple  
 Now I ask of what God? If they say, of God the  
 that could not be, since he did not believe in him.  
 brist; one that denys Christ to be God cannot be  
 e of him. If of the holy Spirit; where as these three  
 how can the Holy Spirit be pleas'd with him who  
 it either the Father or the Son?  
 may by the By take Notice, that it appears by this  
 another plainer (48) place of St. *Cyprian*, that that (48) *lib. de*  
 (49) of St. *John*; These three are one, either was *Unitate eccle-*  
 en (which was long before the time of *Arius*) *siz.*  
 the same Context that it is now, or at least was (49) *1 John* 3:  
 stood in the same Sence. 7:  
 these ancient Christians would not admit such Men,  
 canting their Opinions, without a new Baptism,  
 if they had been baptiz'd into any other Faith  
 the true Faith of the Trinity; much less would  
 ave entertain'd Communion with them holding  
 their Opinions.  
 St. *Gregory's* mentioning in this *Oration of Baptism*  
 that is so applyable to the case of the Church at  
 that has drawn me so far from my subject.

## CHAPTER. XII.

*Quotations out of St. Basil.*

§. 1. **S**T. Basil also has an Oration of Sermon to Catechumens or new converted Christians to perswade 'em to Baptism without Delays as many used : but it has not any Exposition of the case of Infants as to Baptism : yet in things that are cited *pro* and *contra* to that purpose may not be amiss to give a short Abstract of it, as I did in the other, the original Words of such only as do by some consequence relate to this O

*Oratio Exhortatoria ad Baptismum*

He begins with observing that *Solomon* made time for every thing, says, *there is a time to be born, a time to die*, placing the Birth first : but that he speak of the spiritual Birth, must speak of our Death first. Which having done, and shewn the condition we are in by Nature, and that Baptism is recovery from it, he proceeds.

[illegible]

4. 3. Then having insisted on the Advantage of Christ above that of St. John's, and how all are invited to him; he addresses thus to 'em; Οὐκ ἔστιν ἀπορία καὶ ἀμφισβήτησις τῆς λέξεως καθ' ἣν ἐκεῖθεν οὐδεὶς ἐξ αὐτῶν; τοῦ θέναι δὲ τὴν πίστιν πρὸς τὸν πατέρα; ἀναγινώσκοντες τὰς λέξεις γὰρ; εἰς τὴν πίστιν κατανοοῦντες; τίς γάρ τις ἀμείβετο; &c. Do you demur and loiter and pause? When you have been from a Child catechiz'd in the Faith Are you not yet acquainted with the Truth? Having

ing it, Are you not yet come to the Knowledge of it? Year after the  
all your Life long: A Considerer till you are old: Apostles 26.  
if you be made a Christian? When shall we see you  
of us? Last Year you were for staying till this  
and now you have a Mind to stay till next. Take  
by promising your self a longer Life, you do not quite  
your Hope. You don't know what Change to morrow  
g. &c.

When I first copied out this Passage to put it into  
lection, I thought it to be the strongest Evidence  
the general Practice of Infant-Baptism in those  
any that is to be found in all Antiquity (tho'  
I think, been taken notice of by any of the An-  
apostles) for it plainly supposes that a considerable  
St. Basil's Auditory at this time were such as had  
in their Childhood instructed in the Christian Re-  
and consequently in all Probability born of Chri-  
rents) and yet not baptiz'd,

I have since, in searching after other Passages,  
reason more than enough to observe, that there  
these times abundance of People that were well-  
to Christianity, half Christians, who yet put off  
absolute owning of it, or being baptiz'd into it for  
many Years. These Men had, during that their  
Mind, several Children: and they could not  
by Face or Conscience desire of the Church Bap-  
these their Infant-Children, unless they would  
in their Hearts to accept it for themselves,  
these Children came to be taught the Doctrine  
stinuity, and yet not baptiz'd into it, because their  
tho' liking of that Religion, yet were not at pre-  
sely resolved themselves. But this is no Proof that  
Christians, after they were once baptized themselves,  
suffer their Infant-Children to go without Bap-

place it self is a plain Proof that there were a  
many such Men as I have mention'd: for several  
Men to whom St. Basil is here preaching, and whom  
ness for putting off Baptism so long, must be thought  
e Children; which Children must be in the case  
speak of. So that this place affords an Answer to  
jection drawn from it self, or from any other that  
of Children instructed in Religion and yet not  
ed.

**Year after the Apostles 260.** §. 3. He goes on with his Sermon, and sheweth the advantages of this Profession to which he invites them, the Lightness of the Yoke which he advises them to put on. And proceeds to speak of the Necessity of being baptized in these Words; ὁ Ἰσραὴλ τῆς περιστομῆς οὐκ ἐπιμένει διὰ τὸν φόβον, οὐτὶ καὶ μὴ φοβᾷται ὅτι αὐτὸς ἀποστελεῖται εἰς τὸ λαβῆναι αὐτόν, οὐδ' αὖτε τοὺς υἱοὺς τῆς περιτομῆς διαβαίνει· ὡς καὶ ἀπεκρίθη τῇς σαρδίων· ὁ γὰρ βαπτισμὸς, οὗτος ἐπὶ κυρίου εὐδοκεῖ, ἀλλὰ, ἀλλὰ, &c. does not delay Circumcision because of the threatening of his Soul that is not circumcised the eighth Day cut off from his People: And dost thou put off the Circumcision made without Hands in the putting on of which is performed in Baptism, when thou bearest witness to thyself say, verily, I say unto you, except ye are born of Water and of the Spirit, he shall not enter into the Kingdom of God? If Israel had not passed through the Red Sea, they had not got rid of Pharaoh: and unless ye pass thro' the Water, then will not be delivered from the Dranny of the Devil, &c.

If your Sins are many, be not frighted because  
 Number: where Sin has abounded, there Grace  
 more abound, if you will receive it. If they are  
 not very heinous, why are you afraid of the punishment  
 you have order'd your p. st Life well, even when you  
 furnish'd with the Christian Law?

4. 6: Look upon your \$ ul to be plac'd in a Balance  
Angels draw you one way, the Devils the other: To what  
you incline? Which shall overcome, carnal Pleasure  
or the Love of Life?

Don't you remember how in Egypt the Destroyer  
over the Houses that were marked, when in those the  
not so he slew the first born?

III If a Physician could undertake by any Art to make young again when you are old, you would earnestly desire that Day in which your florid Youth should be restored yet now when 'tis told you that your Soul defiled by the manner of Sin may be renewed and born again by the you slight so great a Benefit.

Are you young? guard your Youth with the Bride-  
groom. Is the Flower of your Age past? don't endanger  
Loss of your Viaticum: don't miss of your Preference.  
don't think of you eleventh Hour as if it were your first.

I know your reason, tho' you think to conceal it,  
A little longer, say you, I will make use of the Flow

in Pleasure, &c. and then when I have enough Year after the  
I'll give it over and be baptiz'd. Think you that Apostles 260,  
not see your Purpose, or that he will give his Grace  
ed a Heart? ——— If you leave off your Sins  
Age, Thanks to your Inability. We regard those that  
by Choice not by Necessity.

has given you a Lease of your Life? &c. Don't you  
often snatch'd from the Breast, and others die  
towards the end of their Age? &c.

you stay for Baptism till some Fever force you to it,  
you will neither be able to speak the holy Words, nor  
to hear 'em, the Disease being got into your Head?

Devilry, give me to Day, and give the Morrow to  
But God says, To Day if you will hear my Voice,  
it gives us Hope of to Morrow, but when to Morrow  
is a fraudulent Divider, he again asks that Day for  
and yields the next to Morrow to God.

sanctification of Baptism you commend in Words, but  
Deeds you follow the things that your self condemn,  
and you don't repent of this purpose when it is too late,  
it do you no good. Learn Wisdom by the Example  
of the foolish Virgins, &c.

not you, Brother, in like manner put off from Year to  
from Month to Month, from Day to Day, till a Day  
that you are not aware of, and the Opportunity of  
being fail you together with your Life, &c.

you'll lament at your very Soul, but no body will pity  
you'd utter dreadful Moans, but they will be taken for  
follies. Who will give you Baptism at such a time? &c.  
perhaps it will be Night, and no Body present to help you  
like you.

you say, God will then hear me. Yes, because you  
ask now, He will grant me some longer time.  
Reason, because you make so good use of what he does  
you, Wretch, don't deceive your self: let no body se-  
duce you with vain Words, sudden Destruction will come upon  
and ruine like a Storm, &c. The dreadful Angel will  
take away your Soul, &c.

but Thoughts will you have then? Fool that I was I  
did not I put off this heavy load of Sin then when  
might easily? that I did not wash off these foul  
things? &c. Oh woful Purpose of mine! for the short  
continuance of Sin to suffer eternal Torments. I might  
have been one of those that shine in Glory. Oh  
Judgment of God! I was called and would not  
&c.

Year after the  
Apostles 266.

(1) lib. 1<sup>us</sup>  
& 2<sup>us</sup> de bap-  
tismo.

*These and such like Complaints you will make  
you depart hence before you be baptized, &c.*

All the rest is such like patheticall Exhortation  
off Sin, and enter without Delay into the Christi-  
venant: and were very proper to be us'd to those  
now a days put off Repentance to a Death-Bed.

§. 7. St. Basil has also two other (1) Pieces about  
written at the Desire of some that put Questions  
some concerning Baptism, and some on other  
(being probably Persons that were preparing them-  
selves to be baptiz'd.) But all the Discourse is (as the  
was) of what is proper for Adult Persons to con-  
sider, when they come to be baptiz'd: and has  
that peculiarly concerns Infants.

He puts these Persons in mind *ἵνα δὲ ἡμεῖς  
ὡς νεοφῖται, καὶ τὴν καταβάλλοντες τὴν ἀρχαίαν  
must be first instructed, and then admitted to Baptism.*  
Words taken by themselves, some give as making  
Infant-Baptism) that they must resolve to forsake  
some Sins, but all. He shews 'em the difference  
sorts of Baptism, viz. that of Moses, that of John,  
that of Christ. The Baptism of Moses made a  
of Sins; for all Sins were not forgiven by it. It  
Sacrifices to be joined with it. It stood strictly  
ward Cleansing. It enjoin'd an unclean Person  
tinuë separate for some time: depended upon  
Hours, &c. The Baptism of John had none of  
Inconveniencies: yet he shews how that also is far  
sed by that of Christ.

§. 8. Coming to a more particular Explication  
Saviour's Words, John 3. 3, 5, of being *born again*,  
I take that word [*ἀνωθεν* again] to signify the re-  
our former birth, which was in the filth of sin: as Job  
Person is clean from Sin, tho' his Life be but of one  
[so they read that (2) text of Job] and as David  
and says, I was conceived in Iniquity, and in Sin  
Mother bring me forth.

§. 9. There is a Passage in a Sermon of St. Basil  
which he preach'd on a Fast-day, that was kept  
great Famine and Drought) of which I have not  
nough to judge whether it be a Proof of Infants  
then us'd or not. The Judgment of it depends  
knowing particularly to what part of the publick  
vice and Prayers People were wont to be admitted  
they were Baptiz'd; and to what not: for St. Basil

(2) Job. 14.



Year after the accordingly; and raised great Persecution  
 Apostles 266. the Catholick Bishops in his Dominion, and  
 ly against St. Basil, who was Bishop of Cæsarea  
 padocia. But having great Afflictions in his  
 the same time, which looked like Judgments;  
 among the rest, his only Child sick and at the  
 Death; he was wrought on partly by the  
 Conscience, and partly by his Wife's entreaty,  
 of the rigour which he was then using against  
 fil, who was by all lookt on as a Pious and Good  
 And he also sent for him to come and pray

(4) Hist. Eccl. Child. And then (as (4) Theodoret proceeds to relate  
 l. 4. c. 17. ter) ὁ μὲν βασιλεὺς καλεσάμεν τὸ βασιλεῖα, καὶ τὸν

ὅν παρ' αὐτὸν ἐστὶ τὸν τελευταῖον διασάμεν, πρὶν τὸν  
 ποιεῖν ὑπὸ τοῦ, οἱ τὸ παναγίου βασιλεῖα διὰ  
 βασιλὸν ἀφ' ὧν, καὶ τὰ αὐτὰ οὐκ ἐξελκύειν. Οὗ τὸν  
 αὐτὸν μνημονεύειν Ἡρώδης, τοῖς συμπαραστέλλοντες  
 μολίας Ἀγίου βασιλίου τὸ πᾶν πρὸς τὴν. The  
 coming into the Palace, and seeing the Emperor's  
 point of Death, undertook that he would recover  
 Baptism given him by the hands of the Godly [men  
 Catholicks;] and having said this he went away.  
 [the Emperor] remembring, like foolish Herod,  
 gave order to some that were present of the Factious  
 us to Baptize the Child, &c.

The issue was; the Child died, and Valens  
 present Repented both of his Oath and Cruelty  
 went to St. Basil's Church, and made his Oblation  
 afterward he Revolted to his former Temper.

All that is doubtful in this Passage, is, whether  
 Child were so young as that his Baptism deferred  
 called Infant Baptism, or whether he were of  
 as to be capable to be Baptiz'd on his own Part.  
 Theodoret, we see, calls him παιδίον, which properly  
 signifies a little Child or Infant: And is the same Word  
 is used, Mark 10. 13. μετὰ τὸν παιδίον, They  
 young Children, and Matt. 2. 11. εὗρον τὸν παιδίον  
 found the young Child wrapped in swaddling

(5) Orat. in Gregory Nazianzen (5) says that he was there  
 Basilium. with St. Basil at that time: And he compares the  
 peror's Afflicting himself for his Child to David  
 his in the like Case, but mentions not the Age.

(6) Hist. lib. (6) calls him ἰσχυρὸν ὅν τὸ οὐκ ἔστιν, the Infant  
 4. c. 26. Valens.

There is among the Works of *Ephrem Syrus* published Year after the  
*Latin*, a Sermon on St. Basil, in which he mentions the Apostles 260.  
 Story; but speaks so of the Child, as if he had  
 Understanding of Religion: For he makes Basil Co-  
 with Valens; *If you will so deliver him to me, that*  
*bring him to the true Faith, and free him from the*  
*of the Arian Doctrine, &c.* And again, *They [the*  
*Baptized him with Water, but not with the Spirit,*  
*taught him to reject the Son of God, &c.* But  
 Works of this Father which we have, are of such  
 Credit (they must first have been Translated  
 Syriac: For he understood no other Language,  
 abound with very frivolous Stories) that a Quo-  
 of 'em cannot come in Competition with the  
 Historians.

*Valesius* (7) has gone about to find out by Chrono- (7) Annot. in  
 Characters the Age of this Child when he dis- Socrat. l. 4.  
 in any enquiry about Infant Baptism, but to set c. 10. it. 26.  
 passages right in Chronology. He makes him to  
 years old. The Proofs of it are something forc'd,  
 too nice and far from our purpose to be repeat-  
 He judges that it was he that was Consul  
 m. 369. with *Victor*, (tho' the name there be *Va-*  
 and the Historians call this Child's name *Ca-*  
 and that *Socrates* mistook *Valentinian* the younger  
 Child: And that it was on him that *Themistius*  
 at Consular Oration (for the flattery of that time  
 make Emperor's Infant Children, Consuls, and  
 orations to 'em) where he says, *Even while you*  
*led in Peoples Arms, you make War together with*  
*her.*

Suppose it were so; he must yet be Baptiz'd with  
 of Infant Baptism: For a Child of six years  
 capable of no other, And if he were so old as six  
 he must be born before his Father was Bapti-  
 to the Christian Religion himself. For by this  
 this Child was born to *Valens* before the Vi-  
 er *Procopius* the Usurper, and so *Valesius* owns.  
 at Victory was before the beginning of *Valens* his  
 against the *Goths*: And it was in that War that  
 minded to go to Battle in Person. (8) *thought*  
 go unprovided of the Divine Grace, but to guard  
 with the Armour of Baptism. And if the Child  
 born before his Father was Baptized, that might be  
 on that he was not Baptiz'd quickly after his Birth.

(8) Theodo-  
 ret H. E. l. 4.  
 c. 21, 1-2

## C H A P. XIII.

## Quotations out of St. Ambrose.

*Ambrosius Comment. l. 1. in St. Lucam.*

Year after the 5. 1.  
Apostles 274.

**H**E is there Commenting on those Luke 1. 17. where the Angel Prophesies of *John the Baptist*, He shall go before the Spirit and Power of *Elias*. And after having said several particulars how *John* in his Office did resemble *Elias*, and having mentioned that Miracle of *Elias* dividing the River *Jordan*, he adds these Words,

*Sed fortasse hoc supra nos & supra Apostolos expletum. Nam ille sub Eliâ diviso amne fluvialis undarum in originem fluminis (sicur dicit scripturae) conversus est retrorsum) significavit salutaris futura mysteria; per quæ in primordia nature baptizati fuerint parvuli à Malitiâ reformantur.*

But perhaps this may seem to be fulfilled in our time, and in the Apostle's time. For that returning of the River Waters backward toward the Spring head, was caused by *Elias* when the River was divided (the Scripture says, *Jordan was driven back*) signifying the Sacrament of the laver of Salvation, which was afterward to be Instituted; by which those Infants baptized, are reformed back again from Wickedness [or, a wicked State] to the Primitive State of Nature.

He means, they are freed from the guilt of Sin, and in some sense reduced back to the Primitive State, in which Man was before that happened. *Paul* plainly speaks here of Infants as Baptized in the Primitive time, as well as in his own.

This Passage of St. Ambrose is Quoted by St. *Augustine* lib. 1. contra *Julian*. c. 2.

*Ambrosius l. 2. de Abraham. patriarcha.*

§. 2. He is here speaking of that part of the History

where he is commanded to be Circumcised, and Year after the  
 Circumcise his Infants; and of the severity of the Pe- Apostles 274.

an Infant that is not Circumcised: And has  
 Words in Relation to Circumcision, For a very

son does the Law command the Males to be Circum-

the beginning of Infancy, even the Bondslave born

cause: Because as Circumcision is from Infancy, so

sease. No time ought to be void of the Remedy, be-

ne is void of Guilt, &c. And a little after, Neither

te that is old, nor an Infant born in the House is ex-

because every Age is obnoxious to Sin, and there-

Age is proper for the Sacrament. He also applies

Spiritual Circumcision and Baptism; and says,

ning of the mystery is plain. Those born in the

re the Jews, those bought with Money are the Gentiles

ieved: For the Church is bought with the price of

Blood. Therefore both Jew and Gentile and all

ieve must learn to Circumcise themselves from Sin,

may be saved. Both the Home born and the Foreign-

Just and the Sinful, must be Circumcised by the For-

of Sins, so as not to practise Sin any more: For no

comes to the Kingdom of Heaven but by the Sacra-

Baptism: And at the end of that Paragraph cites

Words of our Saviour, giving his Note on em.

enim qui renatus fuerit ex aqua & spiritu sancto,

est introire in regnum Dei. Utrique nullum excipit:

antem, non aliqua preventum necessitate. Habeant

nam operam penarum immunitatem, nescio an ha-

gui honorem.

unless any Person be born again of Water, and

Holy Spirit, he cannot enter into the Kingdom

d. You see he excepts no Person, not an Infant, not

is hindered by any unavoidable Accident.

suppose that such have that freedom from Punishment

not clear, yet I Question whether they shall have the

of the Kingdom.

as to the need of Baptizing Infants is plain:

now not what to make of the Word [operam] in

sentence, unless it be to be render'd as I have ren-

[which is not clear: or, of which we have no certain  
 ge.]

by Writers of the Greek Church do speak of a cer-

middle state in the life to come, in which Infants

unbaptized, and also other Persons that miss of

in, not by their own fault, but by some accidental

Year after the tal hindrance, shall be placed; which place  
 Apostles 274. shall not, as they think, partake, or not much  
 either of Happiness or Torment. *Gregory* Ne

(1) CH. XI. Words to that purpose are in the (1) Passages  
 §. 6. his, and I shall have occasion hereafter (2) to mention

(2) Part 2. But this Opinion of a middle State seems not to  
 CH. VI. §. 4. ken any footing in the *Latin Church* at this time  
 it be since embraced by the *Papists*, under the name  
*limbus puerorum*.

St. *Ambrose*, who was Conversant in the *Greek*  
 and, as St. *Hierom* (3) observes, borrow'd much out  
 (3) Præfat. in Works, had met with it there; and here mentions  
 lib. Didymi. calls it *operam*, a thing not certainly revealed or  
 but *hidden* and uncertain. His meaning is, that the  
 Saviour's Sentence of the necessity of Baptism for  
 the Kingdom of God, is general, and does not  
 Infants. It is very Questionable, whether an  
 baptized can have the said Kingdom? And as  
 middle State between Heaven and Hell, which  
 suppose, it is to us a thing hidden or unknown  
 there be any such State.

St. *Austin*, a little after these times, does ear-  
 bour to shew that there is no such State, tho' before  
 so spoken as if he thought there might. I shall be-  
 (4) CH. XV. sion to produce his Sayings on (4) one side and the  
 Sect. 3. §. 1, 2. ther. He is the more earnest at this latter place  
 (5) CH. XIX. the middle State, because *Pelagius* had serv'd him  
 §. 10. this Notion to evade the Argument which is taken  
 the need that Infants have of Baptism, to prove they  
 have original Sin. For *Pelagius* said, they have  
 and if they dye unbaptiz'd, they will not be punish'd  
 be in that middle State.

The Quotations out of the Book *de Vocatione*  
 and *Epist. ad Demetriadem*; I have not, as many  
 down to St. *Ambrose*, because they are not his, but  
 or Pope *Leo's*; who yet lived both of them but a little  
 340. our Period. Every body has read how largely *Pro-*  
 344: Disputes against those that would maintain, that  
 Grace of God depends upon our use of Free-will  
 ing that they that use that Method of explaining  
 vents that happen, can never solve that Difficulty  
 it comes to pass that so great a multitude of Infants  
 ing unbaptiz'd [or, as he styles it, unregenerate]  
*rish*. On which Argument he has a whole Chapter

shew that all must be attributed to God's free  
refusing his Grace.

## CHAP. XIV.

### Quotations out of St. John Chrysostom.

T. Chrysostom has had more of his Works published than any of the foregoing, because every thing that he Preach'd or Dictated was to be publish'd; not that he had any greater vivacity than ordinary, but because of his Golden Rule from which he had this name, and which made him say, *They had rather the candle should not shine, than that John should not Preach.* But the multitude that were publish'd a great many are to make up the defect, a great many spurious have been set out under his name. The Industry of the latter Ages, and particularly of Sir Henry has in a good degree fann'd and distinguish'd from the other.

Year after the  
Apostles 280.

Before I shall omit the Quotations about this Subject are found in those Books that are either plain, or suspected; tho' they are probably very good, and of Men that lived at, or about the same time. Of the first sort is the *Homily* concerning *Adam* in which is a Passage mentioning Infant Baptism, it is plainly the Work of some later Author. The second is the *Homily* on *Psal. 14.* in which is a Passage of the same Subject, which is Quoted in this Collection by many Learned Men, *Cassander, Sc.* and especially (1) *Stillingfleet*.

28. mo II (2)  
1682

In the passages in his genuine Works, he has not touch'd this Subject, for Orators love only such Subjects to be adorn'd with flowers of Rhetoric, of which kind the Baptizing of Infants is not to be reckon'd for those which he has, I am not very Content I have all that are in so many Voluminous Works, But those which I shall produce do plainly shew the Practice of the Churches where he lived, which were *Antioch* and *Constantinople*.

(1) Unreasonableness of  
Sep. Part 3.  
ch. 36.

He had been speaking of Circumcision, and how much more favourable and bountiful the Christians in the Baptism which he has to them in lieu thereof, and says,

There was pain and trouble in the practice of the  
other advantage accruing from the Circumcision,  
only; that by this sign they were known and distinguished  
from other Nations, ἡ δὲ ὑποτίσις αἰσχροῦ, ἡ δὲ  
ἀλγος, καὶ οὐκ ἀναισθησία τοῦ σώματος, καὶ μάλιστα τῆς  
ἐξωτερικῆς μορφῆς, καὶ τοῦ πρὸς τοὺς ἄλλους ὁμοίως ἐργαζομένου  
καὶ παθόντος τοῦ σώματος. ἀλλὰ καὶ ἡ εὐχρηστία, ἢ ἡ  
εὐμελέτης, ἢ ἡ ἀνεπιδεικνύμενη ἡμέτερος ἑαυτοῦ  
μωροσύνη αἰσχροῦ, καὶ ἡ ἐν ταῖς πράξεσιν, καὶ ἐν  
τοῖς λόγοις ἀναισθησία, καὶ ἡ ἐν ταῖς ψυχαῖς ἀναισθησία.  
But our Circumcision, I mean the Gospelism, gives cure without pain, and procures its  
benefits, and fills us with the Grace of the Spirit;  
it has no determinate time; so that had we been  
in the very beginning of his Age, or one that is at the  
close of it, or one that is in his old Age may receive  
circumcision made without hands. In which there is  
to be undergone, but to throw off the load of Sin, and  
receive Pardon for all foregoing Offences.

(2) Horn. 39. and also by his use of the same Word in the  
in Genesis before, where giving the reasons why Circum-  
appointed the 8th day, he makes this to be a

2. And his other reason is, That they might be by the thing itself that it signified nothing was given for a mark of Distinction; and then he gain uses the same Word, *וְהָיָה לְכֹל בְּנֵי יִשְׂרָאֵל* *וְהָיָה לְכֹל בְּנֵי יִשְׂרָאֵל* *וְהָיָה לְכֹל בְּנֵי יִשְׂרָאֵל* &c. For a Child, that knows not what is done to him, nor the what profit for his Soul can be receive thereby, the Word *וְהָיָה* which in some Authors signifies, *shall be*, or, *out of time*, signifies with him *nothing* that has had no time pass over it.

crude notion in Divinity of this our Orator-  
 er, to say that Circumcision had no spiritual im-  
 was only a Badge of National distinction. The  
 and the Fathers too, generally speak of it as  
 (3) of the Righteousness of the Faith that Abraham (3) Rom. 4.  
 the (4) Covenant, or, Seal of the Covenant that 11.  
 he with him and his Seed. And that contains (4) Acts 7.  
 more than that they should be known from 11.  
 tions. It was that he (5) would be their God, and (5) Gen. 17.  
 people. 7.

to argue, that Circumcision could signifie nothing  
 al, because it was given *à adp hank* in Infan-  
 same place where one is to shew that Baptism  
 as he himself grants, may also be given *à adp*  
 (Infancy) does convey so many spiritual Benefits,  
 golden-mouth'd Oratory, but it is but leaden-  
 logic.

but it is more to our pretent purpose to observe  
 difference that he makes. *Circumcision was on*  
*the 8th day: But Baptism has no determinate*  
*it is lawful that one in Infancy, or one in middle*  
*ne in old Age do receive it.* Was it not the same  
 ncision? If Circumcision, had been omitted in  
 ot if it were a Heathen who came over to the  
 eligion in middle Age, or old Age, Circumci-  
 given them, rather than not at all.

his meaning this, that a Jew was oblig'd to Cir-  
 his Child in Infancy, but a Christian Parent  
 ize his Child in Infancy, if he please; or he  
 e please, let it alone to be done at middle, or at  
 His Words, as they stand here, might be capa-  
 ch a sence; but this is not reconcileable with  
 lays in other places of the necessity of Bap-  
 the danger in Case a Person die without  
 would often happen to Children, if it were  
 ed. He often speaks to this purpose, as *Hom.*  
*stenti, ipse à baptizatus, et sic, varson, de,*  
*et baptizatus.* And again *Ordre à l'ide baptizatus.*  
*abin Reels.* There is no receiving or having the  
 d Inheritance before one is Baptized; and none  
 led a Son till he is Baptized. And I have occa-  
 Quore more of his to this purpose at (6) and (6) Part 2.  
 e. St. Austin Quotes a saying of his to this ch. 6.  
 (7) in his Disputes with Julian, (if he do not (7) l. 2. con-  
 an Oracion of St. Basil for one of St. Chrysostom's era Julianus,  
 for c. 9.

Year after the  
 Apostles 280.

Year after the  
Apostles 280.

*W*

(8) CH. XII.  
§. 5.

(9) Col. 2. 13.

(10) Rom. 6.  
6.

for the Words are the same which I recited of St. Austin is there proving that Chrysostom, as well as other Catholick Doctors, owned original Sin, which Julian denied, tho' he owned Infant Baptism.

The same, Holy John, even he as well as the Mar-  
prian, teaches that the Circumcision of the Flesh is  
manded in way of a Type of Baptism. Then he  
these Words, as from Chrysostom, A Jew does  
Circumcision because of the threatening, &c. and  
delay the Circumcision made without hands, &c.

stand recited (8) above. Then St. Austin adds,  
how this Man establish'd in the Ecclesiastical Doctrin  
pares Circumcision to Circumcision, and Threaten  
That which it is not to be Circumcised on the  
that it is not to be Baptized in Christ; and what  
be cut off from his People; that it is not to enter  
the Kingdom of Heaven. And yet you (Pelagius)  
that in the Baptism of Infants there is no putting  
Flesh, i. e. No Circumcision made without hands,  
affirm that they have nothing which needs to be put

you do not confess them to be dead in the (9) uncircum-  
on of the Flesh, by which is meant Sin, especially  
Sin which is deriv'd originally: for by reason of the  
Body is the Body (10) of Sin, which the Apostle  
destroyed by the Cross of Christ.

§. 3. There is another passage in a Homily  
Chrysostom ad Baptizatos, which is not now extant  
Greek, but is cited by Julian in Latin, and by  
fin in Greek, which is full to this purpose of  
Baptism. The Citations are in St. Austin's  
Julianum; where Julian says thus,

Holy John, Bishop of Constantinople, denies that  
is any original Sin in Infants; for in that Homily  
he preaches concerning Baptized Persons, he says,

Blessed be God, who only does Wonders,  
' Created and Order'd all things: Lo! they  
' joy the serenity of Freedom, who but even now  
' held in Captivity: They are become Citizens  
' Church, who were in the Vagabond state of  
' and they are enter'd into the Lot of the Righteous  
' were under the Confusion of Sin. For they are  
' only Free, but Holy; nor Holy only, but Just  
' and not only Justified, but Sons; and not only  
' but Heirs; not Heirs only, but Brothers of  
' not only his Brethren, but Coheirs; not Coheirs

Members of him; not Members only, but his Year after the  
 ; and not his Temple only, but Organs of his Apostles 286.

You see how many are the Benefits of Baptism. And yet some think that the Heavenly Grace is only in forgiveness of Sins; but I have recited ten Advantages of it. *For this cause we Baptize also, tho' they are not defiled with Sin;* that may be superadded to them Holiness, Righteousness, Adoption, Inheritance, a Brotherhood with Christ, &c. made Members of him.

This Sentence *Julian* brought to shew that *Chrysostom* was, that Infants are Baptiz'd, not for forgiveness of Sins, from which they are free, but only that they might have a right to Christ's Kingdom: was exactly what *Julian* and his party, who deny Original Sin, would have.

Indeed it was a shrewd place; and *St. Austin* has laboured to bring off this Rhetorical Harangue clear of mistake; he uses three ways to do it.

First, he shews how improbable it was that *John*, living in the Catholick Church, and being a renowned Doctor, should really hold a Doctrine so contrary to what he had shewn by Instances to be the Sense of all Catholick Doctors.

Secondly, he produces other passages out of his Writings, which plainly own the Orthodox Doctrine of the original Sin, however incongruously he may speak in this place.

Thirdly, to the place it self, he shews that *Julian* had translated the Words exactly true, but had given the Expression a turn to his own Advantage; for the Words are in the Greek, *tho' they have not*

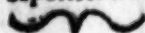
*Julian* had made use of a faulty Latin Translation, in which some Copies read, *not defiled with Sins*, with Sin, in the singular Number. Of which last

*Austin* says, I doubt some of your Party have chosen it in the singular Number, that it might be that one Sin, of which the Apostle speaks: (11) (12) Rom. 5.

It came by one [Sin] to Condemnation; but the Gift is of many Offences, unto Justification.

— word it; *not defiled with Sin, that that* of the first Man might come into the Reader's

Year after the  
Apostles 280.



But not to go by suspicions; and supposing this mistake of the Scribe, or the variety of the Interpretation will set down the Greek Words themselves which *αὐτὸς ὁ θεὸς καὶ τὰ ὁσὰ παρὶ τῶν ἁγίων καὶ ἀμαρτῶν* Which is, For this reason we Baptize Infants, because they have not any Sins. You see, he did not say Infants are not defiled with Sin, or Sins; but that they have not any Sins: Understand it, of their own, and there is no dispute. But you will say, Why did he say of their own? Why do you think, but for this reason, he, Discoursing in the Catholick Church, supposing it could be understood in no other Sense? No Body is troubled about that Matter. You [Pelagians] not having rais'd any Controversie, he spoke with less Caution.

Perhaps there might have been added to the Answer this, that the Greek Writers, tho' they acknowledge natural Corruption, yet do not generally by the variety of their Language call it by the name of Sin, but they express by the name of natural Defilement, Pollution, Disease and the like, that which the Latins call Original Sin. The word *αμαρτία*, and especially when used do properly with them signify an Actual Sin, Transgression. So Theodoret who liv'd a little while before the times, and consequently ought to speak with more caution, and was no favourer of Pelagianism (for at that time when Pelagius and his Opinions had been lately Condemned by Canons and Edicts in all parts of the World, it was no time for a Bishop of the Catholick Church to own them) yet speaks thus: Baptism is not (as the silly Messalians say) a Sacrament so cut off Sins that are past, which it does over and over again. For if it had no other effect but that what need it be of those Infants, that have not tasted of Sin? The Sacrament promises not this only, but greater and higher things: it is a Pledge of future Blessings, a Type of the Kingdom of Heaven, a Communication of Christ's Passion, &c.

And this is made more plain by the Phrase of Isidorus Pelusiota (who as well as Theodoret was a Disciple of St. Chrysostom, and both of 'em followed his Doctrine, and Imitators, as far as they could, of his Confession.) For he, at the same place, speaks of Infants as not having any Sin, and yet being defiled with natural Corruption caused by Adam's Transgression. Here are, (13)

(12) Hæretic. Fabular.  
l. 3. c. de  
Baptismo.

312.

(13) Lib. 3.  
Epist. 191.  
ad Herminum  
Conitem.

your Excellency wrote to me, desiring to know Year after the  
 reason *ἵνα ἀμαρτῶν ἵνα βαπτίζωται*. Infants Apostles 280.  
 no Sin are Baptized. I have thought it need-  
 you my Answer. Some that speak below the dig-  
 Subject, say it is, that they may wash off that  
 power, which is transmitted on humane Nature  
 Ingression of Adam. I also do believe that that  
 not that only (for that were not so great a  
 that a great many other Graces far transcen-  
 nature, are thereby given: And so he goes on  
 up Redemption, Regeneration, Adoption, &c.  
 the same purpose as St. Chrysostom does.  
 Jews that in their way of speaking, Infants (tho'  
 ged to have a Pollution of Nature from A-  
 needed washing off) yet were said not to  
 sins or *ἀμαρτῶν*, Sins. And even those  
 tations of Baptism, and the effects of it in In-  
 it is Redemption, Regeneration, &c. do sup-  
 vil State from which they are Redeemed, Re-  
 &c. which state is the same that the *Latins*  
 al Sin.

that how it will; St. Chrysostom speaks plain-  
 practice of Infant Baptism. And our present  
 to know the practice of the Churches, and not  
 e had a right apprehension of all the grounds  
 any in these times used it, and did not well  
 the grounds of it; it is the greater sign that  
 satisfied that it had ever been done.  
 another passage of St. Chrysostom does not men-  
 sin by name; but yet it plainly refers to the  
 f making on the Infants Forehead the sign of  
 at his Baptism. It is this,

12. in 1. *Epist. ad Corinthios.* (14)

(14) *Propri-  
 etatem.*

here blaming the Women for several supersti-  
 heathenish Rites, which they practis'd upon  
 -born Infants; one was, a Custom that they  
 obbing the Forehead of the Child with a sort  
 prepared with some Magical Tricks, which  
 reserve it from being bewitch'd. He tells 'em  
 a practice, instead of guarding and purifying  
 makes it abominable: The Words are,

Year after the  
Apostles, &c.

Ὁ βαπτισμὸς τῶν νηπίων οὐκ ἔστιν ἀποκρυπτόμενον, ἀλλὰ  
κατὰ τὴν ἀποστολικὴν ἐκκλησίαν, καὶ τὴν ἐκκλησίαν τοῦ  
καὶ τοῦ βαπτισμοῦ ἐκκλησίας.

He that anoints an Infant so with that Oil,  
he think but that he makes it abominable? He  
bring it to the hands of the Priest? Tell me,  
you think it fitting for the Minister to make the  
its Forehead, where you have besmeared it with

## CHAP. XV.

Quotations out of St. Hierom and  
Austin, before the rise of the  
agian Controversie.

Sect. I. out of St. Hierom's Letter to

Year after the  
Apostles from  
278 to 310.

There was never nigh so much occasion  
mention the Baptism of Infants in Bo  
Writings, before *Pelagius* vented his  
against the Doctrine of original Sin, as there  
that Heresie was started: For as the Dispute  
that Matter fill'd all the World, so the Arguments  
the Catholicks drew from the Baptism of Infants  
riginal Sin, and the *Pelagian's* Answer to 'em,  
considerable part of those Disputes:

These two Fathers liv'd to see, and to bear  
part in the said Disputes; but they had each  
wrote several Books before that Controversie  
The Quotations out of their Tracts against the  
ans will be best understood if put in a Cha  
themselves, together with some others out of  
himself, and other Managers of the same Part  
ranked according to the order of time in which  
were Written; for they were mostly Written by  
impleading and answering one another. I have  
fore in this Chapter selected some passages out  
Writings of theirs as were before the said Con

and not at all relate to it: That the mixing of Year after the  
 may not disturb the order of the other.

Year after the  
 Apostles 278.

*ymnus Epist. ad Letam de Institutione fi-  
 lio. Epist. 7.*

there admonishing that Lady of the charge  
 on her Conscience to take care of the Educa-  
 tion of the Child, and that God does require of Parents  
 the care of the Child's Miscarriage, if it happen by  
 them, and says,

The Priest brought on himself the anger of God for the  
 sin Children. He must not be a Bishop that has  
 riotous or unruly. On the other side it is (1) writ- (1) 1 Tim 3;  
 Woman, that she shall be saved in [or, by] the  
 bringing up of Children, if they shall continue in Faith,  
 purity, and Holiness with Modesty. If their a-  
 ctions when they are at their own dispose, be imputed to  
 their parents, how much more the time of their Infancy and  
 Youth, which, as the Scripture says, is not able to  
 distinguish the right hand from the left, i. e. knows not  
 the difference of Good and Evil? Then follows this Ob-

jection, *inquies, peccata parentum filii non red-  
 duntur nec filiorum parentibus, sed anima que peccaverit  
 condemnetur?*

It is said of him who can discern, of whom in Evan-  
 gelium est; *Etatem habet, loquatur pro se. Qui au-  
 tem parvulus est & sapit ut parvulus, donec ad annos sapi-  
 entiarum, & Pythagoræ litera Y eum perducatur ad bonam  
 vitam bona ejus quam mala parentibus imputantur,  
 non existimas Christianorum filios, si baptisma non  
 habuerint, ipsos tantum reos esse peccati; & non etiam scri-  
 ptum ad eos qui dare noluerint: maxime eo tempore  
 radicere non poterant qui accepturi erant. Sicut &  
 [alias, sic in regione vitæ] salus infantium major  
 est.*

How then is it true, you'll say, that the Sins of  
 Parents are not imputed to the Children, nor those of the  
 Children to the Fathers, but the Soul that sinneth, it shall

Year after the  
Apostles 278.

' This is said of those that have Understood  
' such as he was of whom it is Written in  
' *spel, He is of Age, let him speak for himself.*  
' that is a Child, and thinks as a Child (till  
' as he comes to years of Discretion, and  
' Letter T do bring him to the place where  
' parts into two) his good Deeds, as well as  
' Deeds, are imputed to his Parents. Unless  
' think that the Children of Christians are  
' only under the Guilt of the Sin, if they do  
' ceive Baptism: And that the Wickedness is  
' put to those also who would not give it  
' cially at that time when they that were to  
' it could make no opposition against the receiving  
' also on the other side [or, as also in the King  
' Life] the Salvation of Infants is the advantage  
' their Parents.

278.

Tho' St. Hierom calls himself an old Man  
part of this Epistle, yet it was Written a great  
(30 years at least) before his Death, and con-  
20 years before Pelagius vented his new opinion.  
he speaks here of *Eustochium*, who was this Lady  
band's Sister, as a young Girl; and yet his Epistle  
said *Eustochium, de virginitate servanda*, was Written  
years before his Epistle to *Demetrias* on the same  
ject, as he himself observes in the latter.

His mentioning how great a Sin it would be  
stian Parents to neglect the Baptizing of their  
renders that improbable (which yet some Learned  
of late have supposed to be true) that his own  
(who, as it seems, were Christians) had neglected  
Baptizing him in Infancy: And that he was not  
tized till he came to Rome. Of which Opinion  
the Mistake on which it is grounded, I must say  
thing, as also of some other such Instances, in a (3)  
ter on that Subject.

(2) Part. 2.  
CH. III.

Sect. 2. Out of St. Austin's Books de *Ser-*  
*Domini in Monte.*

288.

St. Austin was a Man of Note in the Church  
continued Writing of Books for 40 years and  
There never was any one Man whose Pains were  
successful in healing the Wounds of the Church

isms and Heresies. His moderate and popu- Year after the  
 of arguing had a great effect. Beside his wri- Apostles 289.  
 of the *Manichees*, of whom he had been one,  
*Arians* that were then yet left; he had a main  
 reducing the *Donatists*, and confuting the *Pe-*  
 These later began but 20 years before he di-  
*Inno Dom.* 410. and he had Wrote several Books 310.  
 they appeared. The Quotations that I shall pro-  
 present are out of those former Books. One is  
 I briefly mention'd (3) before, viz. in his (3) CH. IV.  
 and XI.

*de Sermone Domini in Monte, c. 27.*

there to explain that part of our Saviour's Ser-293.

which forbids Divorce, takes occasion to cite  
 ce of St. Paul 1 Cor. 7. 12. that a Christian  
 be put away his Wife, tho' she as yet conti-  
 Heathenism or Unbelief, and repeats the words  
 now in the Text, and gives his Paraphrase up-  
 thus,

*Sanctus est enim, inquit, vir infidelis in uxore  
 Et Sanctificata est mulier infidelis in fratre fi-*

*am provenerat ut nonnullæ feminae per viros fide-  
 ri per uxores fideles in fidem venirent: Et quam-  
 licens nomina, exemplis tamen exhortatus est ad  
 dum consilium suum. Deinde sequitur,*

*in filii vestri immundi essent, nunc autem sancti*

*im erant parvuli Christiani, qui sive authore uno  
 ribus, sive utroque consentiente sanctificati erant:*

*si fieret si uno credente dissociaretur conjugium, &  
 retur infidelitas conjugum usque ad opportunita-  
 endi.*

ays he, (4) an unbelieving Husband has been san- (4) 1 Cor. 7.  
 by his believing Wife; and an unbelieving 14.  
 ber believing Husband.

se it had then happen'd that several Wives had  
 ght to the Faith by their believing Husbands;  
 bands by their believing Wives. And tho' he does  
 ion their names, yet he makes use of their Example  
 his advice. Then it follows,

Else

Year after the  
Apostles 288.

Else were your Children unclean, but now Holy.



For there were then Christian Infants that were sanctified [or, made Holy, i. e. that were Baptized] by the Authority of one of their Parents, some by the Father, some by the Mother, both: Which would not be, if as soon as one Party of the Marriage were dissolved, and the Infidelity of the other was not born with till there were an opposite believing.

Here we see St. Austin's Sense of that Example of St. Paul, which has been of late the Subject of much Debate. He judges St. Paul's Meaning to be, that it is adviseable for a Christian Husband, who has not yet own the Faith of Christ, not to leave his wife away, because it is probable that he may gain her to the true Religion: Such Examples of God's Grace very frequent. You commonly see an Unbelieving Party Sanctified, or brought to Faith by Baptism by the Believing one. Were it not for this, the Faith of the one did generally prevail against the delirium of the other, the Children of such would be generally left in their unclean State, and be brought to Heathenism; whereas we see now on the contrary that those of you that live in a State of Marriage with Unbelievers, do generally so far prevail by God's Blessing that your Children are made Holy, or Sanctified and dedicated to the true God by Baptism.

If this Explication do seem remote to us now, because we do not so frequently as they did, use the word Sanctification and Sanctified for Baptism administered. I believe it is not so little as a hundred Years ago that St. Austin for one, when he is to speak of a Person, Baptized or to be Baptized, says it Sanctified, as we see he does here. If the Reader pleases, he may turn back to CH. XI. §. 9. where is more said of that Matter. And by what is here produce (3) hereafter, it will appear that most of the Ancients understood this Text as St. Austin does.

(3) CH. XIX.  
§. 19.

3. out of St. *Austin's* Books of  
*Free-will.*

*Austinus de libero arbitrio lib. 3. c. 23.*

This Treatise St. *Austin* wrote when he was a (6) Year after the  
Man, against the *Manichees* who maintain, that Apostles 288.  
is one eternal Principle or God that made the  
all good Things, so there is another that has (6) Aug.  
the Body, and is the Author of all Wicked- *Retractat. l. 1. c. 9.*  
other Evils and Calamities; and that one of  
comes from a necessary Principle as well as the

*Austin* shews that God created Man with a Free-  
d that all Sin comes from the ill use of that  
l: And that all other Evils are Punishments  
and that every one shall be judged according  
as either used that freedom of will to Good or  
to Evil: And then adds,

*Ignorant People make a slanderous Objection against*  
*Trine, on account of Infants dying, and of the bo-*  
*us we often see them suffer: For they say, 'To*  
*urpose was such a one born, since he died be-*  
*he merited any thing? Or what place shall he*  
*n the future Judgment, who can't be among*  
*ighteous because he never did any Good, nor*  
*the Wicked, since he never Sinned? To which*  
*er, That in the Constitution of the Universe, and*  
*nnexion of all the Creation in its Places and Times,*  
*ne Person can have been Created without Reason,*  
*et so much as the Leaf of a Tree is superfluously*  
*But that that is a superfluous Question which they*  
*he Merits of one that never merited any thing:*  
*need not fear that it should so happen, that*  
*be a life in a middle state between Good and*  
*nd not a Sentence of the Judge in a middle way be-*  
*eward and Punishment.*

*Et* etiam illud persecutari homines solent, Sacramen-  
tismi Christi quid parvulis prodest; cum eo accepto  
moriuntur priusquam ex eo quidquam cognoscere  
possint. Quam in re satis pie reliquie creditur pro-  
curulo eorum fidem à quibus consecrandus offertur.

Et

Year after the *Et hoc Ecclesie commendat saluberrima autoritas*  
 Apostles 288. *quisque sentiat quid sibi profit fides sua, quoniam*  
*rum quoque beneficium qui propriam nondum habent*  
*aliena commodari. Quid enim profuit filio vidua*  
*quam utique mortuum non habebat? Cui tamen pro-*  
*eris, ut resurgeret.*

On which Head Men are wont to ask this  
 on also, 'What good the Sacrament of Christ's  
 'does to Infants? Whereas after they have received  
 'they often die before they are able to understand  
 'thing of it. As to which matter it is plainly  
 'ly believed, that the Faith of those by whom the  
 'is offer'd to be Consecrated, profits the Child.  
 'this the most sound Authority of the Church  
 'commend, that hence every one may judge be-  
 'fitable his own Faith will be to himself, whereas  
 'another Person's Faith is useful for the advantage  
 'those that have as yet none of their own. Per-  
 'could the Widows Son (7) be holpen by his  
 'Faith, whereof being dead he could have none  
 'yet his Mothers Faith was useful for his being  
 'life again.

(7) Luke 7.  
 12.

328.

§. 2. About 40 years after the Writing of this  
 (when Pelagianism had in the mean time arisen  
 sunk again) some Semipelagians in France, who  
 still that Opinion of Pelagius, that Infants dying  
 baptized shall, tho' they miss of the Kingdom of  
 ven, yet live eternally without Punishment, make  
 of these Words of St. Austin to uphold their Tenet  
 if he had therein express'd himself in favour of the  
 opinion of such a middle state.

(8) Epistola  
 libro de præ-  
 destinatione  
 Sanctorum  
 præfixa.

Of this, and of other their Objections, one  
 gives him notice by Letter, (8) They plead, 'that  
 'that the Case of Infants is not to be made an Example  
 'for that of grown Persons. And even as to the Case of  
 'fants: They say your Holiness so spoke of it as if you  
 'have it counted an uncertain thing whether there  
 'ny Punishment for them: And the Negative to be  
 'probable. And you may remember that in your third  
 'concerning Free-will your Words are such as might  
 'them this occasion.

(9) Lib. de  
 bono perfeve-  
 rantia. c. 12.

But St. Austin in Answer, (9) shews that they  
 what he spoke Hypothetically, and *ad hominem*  
 the Manichees, for a positive Speech. Suppose,  
 that at that time when I began my Books of Free

but a Layman at Rome, or when I made an Year after the  
being then but a Presbyter in Africa, I had *Apostles 282.*  
solved of that point, that Infants not Regene-  
under Condemnation, and that those that are  
d are thereby freed from it. I hope there is no  
unjust or envious as to be against my learning

Whereas the truth is, that I ought not therefore  
ought to make any Question of that Matter, be-  
adg'd it fit to confute those against whom I dis-  
such a manner, that whether there be any Pu-  
for original Sin in Infants, as the truth is; or  
not, as some mistaken People think: Yet still that  
of the natures of Good and Evil, which the Ma-  
andly maintain, would have no reason to be be-  
God forbid that I should leave the matter of In-  
to say it is uncertain whether those that are  
ed in Christ, if they die in Infancy, do come to  
salvation; and those who are not Regenerated do  
the second death. Whereas that which is writ-  
(10) one Man Sin enter'd into the World, and (10) Rom. 5;  
Sin, and so it past upon all Mankind, can no  
be understood.

Answer which he gives to the Reflections which  
Pelagians made upon these his first Writings  
now for an Answer to that which Grotius  
cted on 'em in like manner: He says, (11) That (11) Annot;  
before he was beaten with the Pelagian dispute, in Mar. 29;  
note any thing of the Condemnation of unbaptiz'd 14.  
not even to those lesser Pains in the World to come:  
g that he was not of that Opinion before. But  
that were true that he did not in his former  
mention that Matter, yet if we may believe  
his own Sense, it was not but that he understood  
to be so at the time of Writing this Book:  
had not the same occasion to speak of it that he  
ward.

He more p'ainly expresses in a Letter (12) to (12) Epist;  
Written in the heat of the Pelagian Contro-28.  
where having made mention of this Book and this  
he says, for in that Book I did make Answer con-  
the Baptism of Infants, non sufficienter, sed quan-  
operi satis videbatur; not handling it fully, but  
was needful in that Work; that it does profit  
se that are not sensible of it, and have as yet no  
False

Year after the Faith of their own. But I thought it not neede  
 Apostles 188. time to say any thing concerning the Condem-  
 those Infants that depart this Life without it: *quod nunc agitur agebatur: Because there was  
 that dispute raised then, which is now.*

(13) Sect. 3. But I shall by and by (10) have occasion  
 §. 6. that in other Pieces Written before the Pelagian  
 he speaks of their Condemnation.

## Sect. 4. out of St. Austin's Books the Donatists.

*Augustinus de Baptismo contra Donatistas*

4. c. 15.

300.

§. 1. ST. Austin Wrote this Treatise, and  
 others against the *Donatists*, a party of  
 in *Africa*, who had made a Schism from the  
 sometime before he was born, on the account of  
*Cecilian* a Bishop, who, as they said, had in times  
 secution, under the Heathen Emperors, denied  
 ligion by giving up the Bible to be burnt, and  
 terward was suffer'd to continue and do the  
 of a Bishop in the Church.

*Cecilian* denied the matter of Fact, and it  
 be plainly prov'd: But these Men were so per-  
 and so fierce against him, as not only to renoun-  
 but also to renounce the Communion of the  
 which suffer'd him to continue among them in  
 fice. And it came to such a heighth, that in  
 tin's time their Party, which was very nume-  
 so abhor the settled Church, that if any one  
 been Baptized in the Church, came over to  
 they told him, the Baptism which he had receiv'd  
 so impure and defiled a Church, and from the  
 of such Wicked Men, was null and void, and  
 Baptized him anew. The Church did not  
 them; but if any that had been Baptized by them  
 over to the Church, he was receiv'd as one who  
 baptism was valid, tho' given by Schismaticks.

in manages thus, He shews the want of Proof Year after the  
 usation by producing the Acts of Court and Apostles 22.  
 by which *Cecilian* had been acquitted. But  
 shews that suppose it were true, one is not to  
 Church because of one or more wicked Men  
 offer'd in it. And particularly in this Treatise  
 the impiety of their practice in re-baptizing,  
 that Baptism once given in the right form, viz.  
 of Father, Son, and Holy Spirit, is valid:  
 etical or Impure soever the Church be in which,  
 Wicked soever the Man be, from whose hands  
 es it? [One may here note by the bye, that  
 of St. *Austin* does by the consent of most An-  
 good, except in the Case of the *Paulianists*,  
 to have kept the Words of the form (tho'  
 had been inform'd otherwise) and yet their  
 concerning Christ was so abhor'd by the Chri-  
 the Council of *Nice* order'd them to be re-  
 as I shall shew (14) hereafter]. He shews that (14) Part 2.  
 Christ's, and not the Minister's. And the CH. V. §. 7.  
 thereof depends on God's Authority, not on  
 liness or Sincerity of the Person that Officiates,  
 quently that those who had been Baptized by  
 or any other Wicked Bishop, were to be ac-  
 to have their Baptism valid: And the Priests  
 by him, were capable of giving Baptism to

He goes on to shew by the Example of *Simon*  
 that Baptism received with a wicked Heart and  
 (which is a worse Circumstance) is yet valid:  
 such a Man is to repent of his Wickedness,  
 to be Baptized again. And if a Man that is Bap-  
 the name of Father, Son and Holy Spirit,  
 that time some unsound Opinion concerning  
 lity or any Person thereof; he is to reform  
 ion, but not to renew his Baptism.

He proves this by the Example of those who  
 ized young, when they have but an uncouth  
 Infants, when they have no sense at all of  
 les of Faith, in these Words,

*multi post baptismum proficientes, & maxime  
 tes vel pueri baptizati sunt, quanto magis in-  
 erum serenatur & illuminatur, dum inferior bo-  
 tur de die in diem, priores suas opiniones quas  
 abebant, cum suis phantasmatibus iustificarentur;*  
*irre-*

Year after the *irrident*, & *detestantes* argue *confitentes* abjici  
 Apostles 288. *tamen ideo non accepisse baptismum existimantur*  
*lem accepisse baptismum qualis fuit error ism*  
*in eis & Sacramenti integritas honoratur, & ma*  
*nitas emendatur.*

‘So that many Persons encreasing in knowl  
 ‘ter their Baptism, and especially those who ha  
 ‘Baptized either when they were Infants, or wh  
 ‘were Youths; as their Understanding is clear  
 ‘enlightned, and their inward Man, renewed day  
 ‘do themselves deride, and with Abhorrence an  
 ‘fession renounce the former Opinions, which th  
 ‘of God, when they were imposed on by the  
 ‘Imaginations. And yet they are not therefore  
 ‘ed either not to have received Baptism, or  
 ‘received a Baptism of that nature that their cr  
 ‘But in their Case both the validity of the Sac  
 ‘is acknowledg’d, and the vanity of their Unde  
 ‘ing rectified.

§. 3. And a little after, c. 23. He having had  
 sion to speak of the Penitent Thief, who obtain  
 vation without Baptism, shews that that is no  
 an Argument against the necessity of Baptism,  
 it may be had, than the Example of baptiz  
 fants obtaining Salvation without Faith, is an  
 ment against the necessity of Faith, where the  
 is capable of it. But that it is an Argument th  
 of these may be without the other; and so th  
 reticks, who neither have nor do teach the right  
 yet may give true baptism (if they give it in th  
 form) which ought not to be reiterated when th  
 ry comes to the true Faith.

For that was one thing with which the Do  
 upbraided the Catholics, that they received He  
 that came over to them, without giving ‘em a ne  
 tism.

He concludes this Fourth Book with these

*Sicut autem in latrone, quia per necessitatem baptis*  
*defuit, perfecta salus est; quia per pietatem spiritus*  
*affuit: Sic & cum ipse praesens est, si per necessitatem*  
*sit quod latroni affuit, perficitur salus. Quod etiam*  
*net universitas ecclesiae cum parvuli infantes baptizati*  
*qui certe nondum possunt corde credere ad justitiam*  
*confiteri ad salutem, quod latro potuit: Quin etiam*  
*do & vagiendo cum in eis Mysterium celebratur.*

occibus obstruunt. Ea tamen nullus Christiano-  
erit ees inaniter baptizari.

quisquam in hac re Divinam auctoritatem quaerat :  
in quod universa tenet Ecclesia, nec Concilium insti-  
d semper retentum est, non nisi auctoritate Apo-  
ditum rectissime creditur : Tamen veraciter con-  
sumus quid valeat in parvulis baptismi Sacra-  
ex Circumcisione carnis quam prior populus acce-  
am priusquam acciperet iustificatus est Abraham,  
melius etiam dono spiritus sancti priusquam bap-  
ditatus est : Dicit tamen Apostolus de ipso A-  
signum accepit Circumcisionis, signaculum fidei ju-  
a jam corde crediderat & deputatum ei erat ad

Cur ergo ei preceptum est ut omnem deinceps  
masculum octavo die circumcideret, qui nondum  
corde credere ut ei deputaretur ad iustitiam, nisi  
psum per seipsum Sacramentum multum valebat ?

Sicut ergo in Abraham precessit fidei ju-  
& accessit circumcisio signaculum iustitie fidei :  
Cornelio precessit sanctificatio spiritalis in dono  
sancti, & accessit sacramentum regenerationis in  
baptismi. Et sicut in Isaac qui octavo sua nativi-  
circumciscus est, precessit signaculum iustitie fidei &  
iam patris fidem imitatus est) secuta est in crescen-  
iustitia cuius signaculum in infante precesserat  
in baptizatis infantibus precedit regenerationis  
eum, & (si Christianam tenuerint pietatem) sequi-  
corde conversio, cuius mysterium precessit in corpore  
in illo latrone quod ex baptismi sacramento de-  
implevit Omnipotentis benignitas, quia non super-  
contemptu sed necessitate defuerat : Sic in infan-  
baptizati moriuntur eadem gratia Omnipotentis  
credenda est, quod non ex impia voluntate sed ex  
digenia nec credere ad iustitiam possunt nec ore con-  
salutem. Ideo cum alii pro eis respondeant, ut

erga eos celebratio sacramenti ; valet utique ad  
consecrationem : Quia ipsi respondere non possunt,  
eo qui respondere potest alius respondeat, non itidem

Quibus rebus omnibus ostenditur aliud esse sa-  
m baptismi, aliud conversionem cordis ; sed salu-  
inis ex utroque compleri : Nec si unum horum de-  
deo putare debemus consequens esse ut alterum desit ;  
ad sine isto potest esse in infantibus, & hoc sine  
it esse in latrone : Complente Deo sive in il-  
isto quod non ex voluntate defuerat : Cum vero

Year after the  
Apostles 288.

ex voluntate alterum horum defuerit, reatu  
volui.

Et baptismus quidem potest inesse ubi comes  
defuerit: Conversio autem cordis potest quidem  
percepto baptismo; sed contempto baptismo  
Neque enim ullo modo dicenda est conversio  
nam, cum Dei Sacramentum contemnitur.

Iustè igitur reprehendimus, anathematizamus,  
abominamur perversitatem cordis hereticorum:  
tum tamen Evangelicum non ideo non habent,  
quod utile est non habent. Quapropter cum ad  
veritatem veniunt, & agentes penitentiam  
peccata deponunt; non eos decipimus, neque  
corruptos à nobis ac reformatos in eo quo depravi  
perversi sunt, ad regnum calorum sic disciplinam  
erudimus, ut quod in eis integrum est nullum  
mus: Nec propter hominis vitium, si quid in  
est vel nullum vel vitiosum esse dicamus.

And as the Thief, who by necessity went  
baptism, was saved; because by his Piety  
spiritually: So where baptism is had, tho'  
by necessity go without that [Faith] which  
had, yet he is saved.

Which the whole body of the Church holds, as  
ed to 'em, in the Case of little Infants baptiz'd  
certainly cannot yet believe with the heart  
teousness, or confess with the Mouth to Salv  
the Thief could; nay, by their crying and  
the Sacrament is administering, they disturb  
Mysteries: And yet no Christian Man will say  
baptized to no purpose.

And if any one do ask for Divine Authority  
Matter: Tho' that which the whole Church  
and which has not been instituted by Council  
was ever in use, is very reasonably believed  
other than a thing deliver'd [or order'd] by  
ty of the Apostles: Yet we may besides take  
estimate, how much the Sacrament of baptism  
vail Infants, by the Circumcision which God's  
People received.

For Abraham was justified before he received  
Cornelius was endued with the holy Spirit  
was baptiz'd, and yet the Apostle says of  
That he received the sign of Circumcision, a seal  
Righteousness of the Faith, by which he had

and it had been counted to him for Righteousness. Year after the  
 en was he Commanded thenceforward to circum- Apostles 188;  
 his male Infants on the eighth day; when they  
 or yet believe with the heart that it might be  
 to them for Righteousness, but for this reason  
 the Sacrament it self is of it self of great im-

— Therefore as in *Abraham* the Righteous-  
 Faith went before, and Circumcision the Seal  
 Righteousness of Faith came after; so in *Cor-*  
 he spiritual Sanctification by the gift of the  
 rit went before, and the Sacrament of Regenera-  
 the laver of baptism came after: And as *ist*  
 who was Circumcised the eighth day, the Seal  
 Righteousness of Faith went before; and (as  
 a follower of his Father's Faith) the Righte-  
 it self, the Seal whereof had gone before in his  
 came after: So in Infants baptized the Sacra-  
 Regeneration goes before, and (if they put in  
 the Christian Religion) Conversion of the  
 the Mystery whereof went before in their body;  
 after.

as in that Thief's Case, what was wanting of  
 sacrament of baptism the Mercy of the Almighty  
 p; because it was not out of Pride or Contempe  
 necessity that it was wanting: So in Infants  
 after they are baptiz'd, it is to be believ'd that  
 the Grace of the Almighty does make up that de-  
 at by reason, not of a wicked Will, but of  
 of Age, they can neither believe with the Heart  
 righteousness, nor confess with the mouth unto Sal-

So that when others answer for them, that  
 may have this Sacrament given 'em; it is valid  
 for Consecration, because they cannot answer for  
 selves: But if for one that is able to answer  
 f, another should answer, it would not be

— By all which it appears that the Sacrament  
 ism is one thing, and Conversion of the heart  
 r: But that the Salvation of a Person is com-  
 by both of 'em, And if one of these be want-  
 are not to think that it follows, that the other  
 ing; since one may be without the other in an  
 , and the other was without that in the Thief:  
 Almighty making up both in one and the other case  
 which was not wilfully wanting.

Year after the  
Apostles 288.

' But when either of these is wilfully wanting involves the Person in Guilt. And baptism is not to be had where Conversion of the Heart is not; but Conversion of the Heart, tho' it may be had, baptism is not had, cannot be where it is not intended: For that is by no means to be called Conversion of the Heart to God, where the Sacrament of God is contemned.

' Well may we therefore reprehend, and detest and abhor the perversion of Heart that reticks: But yet we must not say that they have not the Gospel-sacrament, because they have that which should make it useful to 'em.

' Therefore when they come to the true Faith being Penitent, do desire that their faults be pardoned; we do not deceive or cheat 'em by correcting and reforming in them that which were depraved and perverted, we do instruct 'em in the holy Discipline for the Kingdom of Heaven in a manner, as that we do by no means violate that which is valid: Nor for the fault of the Man that which is of God in the Man is either faulty.

§. 4. I have Transcribed this Passage the late cause Mr. Danvers, who had set up a pretence that *Donatists* found fault with the *Catholicks* for baptizing Infants, would prove it from this Place. He of Bapt. Pt. said, That Austin's third and fourth Books against *Donatists* do demonstrate that they denied Infants baptism. Wherein he manages the Argument for Infants baptism against them with great Zeal, enforcing it by several Arguments, but especially from Apostolical Tradition; saying with great bitterness they that would not do so. And when his Answerers jog'd him, and told him that in the third Book there was never a word about baptism, he said the fourth Book did however shew it. In the fourth Book there is nothing but what he can produce. And any one that can give any tolerable Account at the Sence of what he reads, sees by the rest of the Book, that St. Austin does not here argue against the *Donatists*, as if they denied Infant baptism. But proves that baptism received from the hands of heretical or depraved Priests is valid, tho' they baptize a wrong Person a wrong Account of the Faith, and for a wrong reason, that Infants baptism is valid, tho' they

(15) Treatise  
of Bapt. Pt.  
2. CH. VII.  
p. 223.

account of Faith at all. And I have already Year after the  
 own from *Optatus*, that the *Catholicks* and *Do-* Apostles 188  
 and no difference about the nature of baptism,  
 of administering it; but only about the Puri-  
 orthodoxy of the Persons that gave it: And shall  
 by (17) have occasion to shew particularly that  
 ized Infants as well as the *Catholicks*.  
 hat does he mean by saying, *That St. Austin*

(16) CH.  
 VIII. §. 1.

(17) CH.  
 XVI. §. 1, 2.

*Donatists* reproach'd the *Catholicks* for receiv-  
 ing Communion such as had been baptized a-  
 hereticks, as *Arians*, *Appollinarists*, &c. without  
 them, upon their coming to the Communion of  
 which, a new baptism: As if they thereby owned  
 union with such Hereticks, or approved their Do-  
 St. Austin answers, as we see, *We do* [as well as  
 rebend, anathematize, &c. the perversion of heart,  
 Doctrine] of the Hereticks: But yet we must not  
 say, that they have not the Sacrament, &c. This  
 his Man, who could find Antipædobaptism in  
 in Book that he look'd into, calls, *Cursing they*  
 and not embrace Infant baptism.

After says on this occasion, (18) Either this Man (18) Confuta-  
 and read these Books of St. Austin, or he had not. tion of the  
 does he use God's Church, and the Souls of poor igno- strange For-  
 with any tenderness, &c? If he understand not geries of Mr.  
 now unfit is he to give us the History of these Anti- H. D. Sect. 2,  
 &c? But if he have read 'em, then I can scarce. CH. IV. §. 7.  
 among all the falsifiers I know in the World. I  
 so uncharitabl: to him as to think that he ever  
 But to leave him, and go on;

St. Austin speak of Infant baptism in this place  
 by, his words are, we see, a full evidence  
 as then universally practis'd, and had been so  
 the Memory of any Man, or of any Record;  
 took it to be a thing that had not been enact-  
 Council, but had ever been in use from the  
 of Christianity. And they had then but 300  
 look back to the times of the Apostles, where  
 now have 1600. And the Writings and Re-  
 which are now lost, were then extant, and easily

Year after the Apostles 288. Moreover, for the Sorts or Sects of Christians were then; he says that *nullus Christianorum*, all the Christians (and then certainly not the with whom he was talking) had any other Op that it was useful or necessary.

This is to be understood with a limitation, (19) Part. 2. shall shew (19) that he expresses elsewhere, CH. V. §. 7. they were such as made use of any baptism as there were some Sects that called themselves Manicheans, (but they were hardly allowed that name others) who utterly refused the use of any baptism at all. Of whom I shall give some account as (19) convenient.

## Sect. 5. Out of St. Austin's Letter to Boniface.

*Augustini Epistola ad Bonifacium Episcopum*  
pist. 23.

288.

§. 1. Boniface, a Bishop of St. Austin's Acquaintance wrote to him to desire his Explication of Matters that appeared to him difficult to resolve, do both relate to Infants baptism.

One was, Whether such Parents do their Infants any hurt, who carry 'em to the Heathen Temples and Sacrifices to be cured by those Impious Rites of infirmity they have. And if they hereby do 'em any hurt, then how it comes so pass, that the Faith of the Parents does 'em in stead when they are baptized, and yet the Infants themselves are not hurt.

The other was, how that can be reconcil'd to the Faith, which the God-father answers in the Child's name at baptism: viz. That he does believe; does renounce the Devil, &c. when he at present has no Sense at all of what he will have hereafter, no body knows.

(20) CH. VI. A part of what St. Austin answers to the first of these questions I have already recited in the (20) Chapter of his sayings: Because he does in this answer cite for plain one of the Passages of Cyprian, which I have

and another part of it in CH. III. §. 4. because it Year after the  
 all proof that the Ancients took the Word Rege- Apollis 288.  
 or Baptism exclusively of all other Senses.

Substance of the Answer is, that original Sin is  
 derived from the Parents to the Child, because  
 it is at first a part of the Parents: That after  
 some a separate living Person, the Faith of the  
 or others that bring him to Baptism is availa-  
 n, because the Regenerating Spirit is one in the  
 sons that bring the Child, and in the Child that is  
 But when the same grown Persons commit that  
 on the Child, offering him, and endeavouring  
 him in the sacrilegious bonds of Devils; there  
 in one Soul in both of 'em, that the Crime should  
 unicated. For Sin is not so Communicated by the  
 other which is distinct, as Grace is Communicated by  
 Spirit which is one and the same. For the same holy  
 be in this and in that Person, altho' they mutually  
 not one of another, and so the Grace may be common;  
 Spirit of a human Person cannot be in this and in  
 son; so that one sinning and the other not sinning  
 should be common.

remaining parts of the Answer relating  
 some particular things that Boniface had  
 do here follow.

Quid te moveat, quod quidem non ea fide ad bap-  
 percipiendum parvulos ferunt ut gratia spiritali ad  
 regenerentur aeternam, sed quod eos putant hoc re-  
 temporalem retinere vel recipere sanitatem. None-  
 ideo illi non regenerantur quia non ab istis hanc  
 ne offeruntur. Celebrantur enim per eos necessaria  
 ria, &c. — Spiritus autem ille sanctus qui habi-  
 tantis, ex quibus una illa columba deargentata Cha-  
 rigne constat, agit quod agit etiam per servitutem  
 do non solum simpliciter ignorantium, verum etiam  
 illiter indignorum. Offeruntur quippe parvuli ad  
 eandem spiritalem gratiam non tam ab eis quorum  
 manibus, quamvis & ab ipsis si & ipsi bonae fide-  
 quam ab universa societate sanctorum atque fide-  
 Ab omnibus namque offerri recte intelliguntur qui-  
 cet quod offerantur, & quorum sancta atque indivi-  
 du

Year after the  
Apostles 288.

*duâ charitate ad communicationem sancti spiritus*  
tur. Tota hoc ergo mater Ecclesia quæ in sanctis est  
quia tota omnes, tota singulos parit. Nam si Christi-  
tismi sacramentum quod unum atque idipsum est,  
pud hæreticos valet ad consecrationem, quamvis ad  
ternæ participationem non sufficiat: Quæ consecratio  
quidem facit hæreticum extra Domini gregem hæ-  
Dominicum characterem; corrigendum tamen ad  
Doctrinam, non iterum similiter consecrandum: Quæ  
ut in Catholica Ecclesia etiam per stipule ministrum  
menta purganda portantur, ut ad massæ societatem  
areâ perducantur?

Illud autem nolo te fallat, ut existimes reatus  
ex Adam tractum aliter non posse dirumpi nisi per  
percipiendam Christi gratiam à parentibus offerantur  
enim scribens dicit; ut sicut parentes auctores fun-  
eorum penam, per fidem parentum idemdem iustitiam  
Cum videas multos non offerri à parentibus, sed à  
quibuscumque extraneis: Sicut à dominis sæculi aliqui  
feruntur; & nonnunquam mortui parentibus sui per-  
sistantur ab eis oblatis qui in illis huiusmodi misericordiam  
bere potuerunt. Aliquando etiam quos crudeliter parente  
suerunt nutriendos à quibuscumque nonnunquam à sacris  
bus colliguntur, & ab eis offeruntur ad baptismum qui  
propriis filios non habuerunt ullos nec habere dispo-

§. 2. Let not that disturb you, that some People  
bring their Infants to Baptism with that Faith [po-  
pose] that they may by spiritual Grace be regenerated  
to eternal Life, but because they think they do  
or preserve their bodily health by this remedy  
the Children do not therefore fail of being Regenerated  
because they are not brought by the others with  
intention. For the necessary Offices are performed  
them, &c. — And the holy Spirit that dwells in  
Saints, out of whom that silver Dove that is brought  
is by the fire of Charity compacted, does sometimes  
does sometimes by the means of Men not only  
ignorant, but also damnably unworthy. For Infants  
offer'd for the receiving of the spiritual Grace,  
much by those in whose hands they are brought  
by those too if they be good faithful Christians  
the whole Congregation of Saints, and faithful  
For they are rightly said to be offer'd by all those  
desire it is that they should be offer'd, and by whom

ed Charity they are assisted towards the Com- Year after the  
on of the Holy Spirit. Apostles 188.

at the whole Church of the Saints does this Of-  
Mother, For the whole Church brings forth  
children, and the whole brings forth each parti-

the Sacrament of Christian baptism, which is  
the same, be available even among Hereticks  
Consecration of a Person, tho' it be not suffi-  
is obtaining of eternal Life (which Consecrati-  
ves the Heretick in the guilt of Sin for using  
s Mark without the compass of t'ie Lord's Flock:  
the Orthodox Doctrine teaches that such a  
s to be reformed, but not to be Consecrated  
How much more in the Catholick Church may  
that is to be cleaned, be brought in by the  
of the Straw, that by the help of the floor, it  
gathered to the rest of the heap?

but I would not have you mistake so as to think  
the bond of Guilt deriv'd from Adam cannot be  
unless the Children be offer'd for receiving the  
of Christ by their own Parents. For so you speak  
Letter, *That as the Parents were Authors of their*  
*sin, so they may also by the Faith of their Parents*  
*be saved.*

as you see that a great many are offer'd not  
by Parents, but by any other Persons. As the In-  
fants are sometimes offer'd by their Masters; And  
sometimes when the Parents are dead, the Infants are  
being offer'd by any that can afford to shew  
compassion on 'em. And sometimes Infants whom  
Parents have cruelly expos'd, to be brought up by  
other light on 'em, are now and then taken up by  
Virgins, and offer'd to baptism by them who have  
children of their own, nor design to have any. And  
there is nothing else done than what is Writ-  
in the Gospel, when our Lord ask'd who was Neigh-  
bour to him that was wounded by Thieves, and left  
in the Road? And it was answer'd, *He that*  
*show'd mercy on him.*

we see (beside the resolution of the main Que-  
stion by Boniface and St. Austin taking it for granted  
that Infants are to be baptiz'd) that the ordinary use  
is for the Parents to answer for their Children:  
that this was not counted so necessary as that  
a Child

Year after the Apostles 288. a Child could not be baptiz'd without that Care. Any one that was on any equitable account owned Child might bring it to baptism.

Neither did the baptism depend on the right Faith, or intention of those that brought it. It was suppos'd to be done by the order and desire of the Church, and particularly of those that were ed with their Prayers at the Office.

§. 4. He next proceeds to speak of the other on put by Boniface.

*Difficillimam sanè questionem tibi proposuisti in extremo inquisitionis tue; eà videlicet inter soles vehementer cavere mendacium. Si constituam ante te parvulum, & interrogem utrum cum cretus sit castus, vel fur non sit futurus: Sine dubio; nescio. Et utrum in eadem parvula aetate cogiter aliquid boni vel mali dices, Nescio. de moribus ejus futurus nihil audes certi promittere presenti ejus cogitatione: Quid est illud quod quando eis offeruntur, pro eis parentes tanquam fidei spondent & dicunt illos facere quod illa aetate cogiter est; & si potest, occultum est. Interrogamus enim eis offeruntur, & dicimus; Credit in Deum? tate quae utrum sit Deus ignorat. Respondet, Credit cetera sic respondetur singula quae geruntur. Unde parentes in istis rebus tam fidenter pro parvulo ut dicant eum tanta bona facere quae ad horam quatur, baptizator interrogat: Tamen eadem horam ciam; erit castus qui baptizatur? Aut, non erit scio utrum audet dicere aliquis, Aliquid horum non erit; sicut mihi sine dubitatione respondet quod in Deum, & quod se convertat ad Deum.*

Deinde scripta tua concludens adjungis & dicis: ergo quaestiones peto breviter respondere digneri, mihi de consuetudine praescribas, sed rationem reddas.

*His literis tuis lectis & relectis, & quantum angustiae sinebant consideratis, recordatus sum Nephilicum meum: Qui cum esset rerum obscurarum, & nam pietatis maximè pertinentium, diligentissimissimus inquisitor, valde oderat de quaestione magnam brevem: Et quisque hoc poposcisset, agebat: Eumque, si ejus persona pateretur, vultu nudus & voce cohibebat: Indignum deputans qui taceret, cum de re tantà quam multa dici possent do nesciret. Sed ego tibi non similiter ut solebat ille*

im Episcopus multis curis occupatus, ut ego: Un- Year after the  
facile vacat prolixum aliquid legere nec mihi Apostles 288.  
Nam ille tunc adolescens, qui talia breviter no-  
re, & multa in nostrâ sermocinatione querebat,  
to querebat ociosus. Tu vero cogitans nunc quis &  
lagites, breviter de re tantâ respondere me jubes.  
quantum possum: Dominus adjuvet, ut quod po-  
m.

sape ita loquimur, ut Pascha propinquante dicamus  
vel perendinam esse Domini Passionem; cum ille  
multos annos passus sit, nec omnino nisi semel ista  
sit. Nempe ipso die Dominico dicimus. Hodie  
resurrexit: Cum ex quo resurrexit tot anni tran-  
Cur nemo tam ineptus est ut nos ita loquentes ar-  
mentitos, nisi quia istos dies secundum illorum qui-  
esta sunt similitudinem nuncupamus? Ut dicatur  
qui non est ipse, sed revolutione temporis, similis e-  
dicatur illo die fieri propter sacramenti celebratio-  
d non illo die sed jam olim factum est. Nonne semel  
est Christus in seipso? Et tamen in sacramento  
per omnes Paschæ solennitates, sed omni die popu-  
latur. Nec utique mentitur qui interrogatus eum  
it immolari. Si enim sacramenta quandam simi-  
earum rerum quarum sacramenta sunt non habe-  
mino sacramenta non essent. Ex hac autem simili-  
derunque etiam ipsarum rerum nomina accipiunt.

ergo secundum quendam modum sacramentum corpo-  
corpus Christi est, sacramentum sanguinis Christi  
Christi est; ita sacramentum fidei fides est. Nihil  
aliud credere quam fidem habere. Ac per hoc cum  
tur parvulus credere, qui fidei nondum habet affectu-  
pondetur fidem habere propter fidei sacramentum, &  
se se ad Deum propter conversionis sacramentum;  
ipsa responsio ad celebrationem pertinet sacramenti.  
ipso baptismo Apostolus; Consepulti, inquit, sumus  
per baptismum in mortem, Non ait; sepulturam  
mus: Sed prorsus ait; Consepulti sumus. Sacra-  
ergo tantæ rei non nisi ejusdem rei vocabulo nun-

parvulum etsi nondum fides illa quæ in credenti-  
tate consistit, jam tamen ipsius fidei sacramentum  
facit. Nam sicut credere respondetur, sic etiam fi-  
atur, non [ad] rem ipsam Mente annuendo, sed ip-  
sacramentum percipiendo. Cum autem homo sapere  
non illud sacramentum reperit, sed intelligit: e-  
jusque

Year after the *jusque veritati consona etiam voluntate coaptata*  
 Apostles 288. *quamdiu non potest, valebit sacramentum ad quod  
 lam adversus contrarias potestates: Et tantum va-  
 si ante rationis usum ex hac vita emigraverit, per sa-  
 cramentum, commendante ecclesie charitate, ab illa  
 natione qua per unum hominem intravit in mundum  
 stiano adjutorio liberetur. Hoc qui non credit, et  
 posse arbitratur, profecto infidelis est, etsi habeat sa-  
 cramentum: longeque melior est ille parvulus qui etiam  
 nondum habeat in cogitatione, non ei tamen obice-  
 ria cogitationis opponit; unde sacramentum ejus  
 percipit.*

*Respondi sicut existimo questionibus tuis quatenus  
 net ad minus capaces et contentiosos non satis, quatenus  
 autem ad pacatos et intelligentes plus forte quam  
 Nec tibi ad excusationem meam objeci firmissimam  
 tudinem, sed saluberrimae consuetudinis reddidi qua-  
 rationem.*

*You reckon you have propos'd a very hard question  
 latter part of your Letter, according to that temper  
 by which you are wont to be exceeding cautious of any  
 that looks like a lie. You say thus;*

*'Suppose I set before you an Infant, and ask  
 whether, when he grows up, he will be a Chaste  
 or, whether he will be no Thief? Your answer  
 less will be, I cannot tell. And, whether he in that  
 fant Age have any good or evil Thought: You  
 say, I know not. Since therefore you dare not say  
 thing either concerning his future Behaviour, or his  
 sent Thoughts: What is the meaning that when  
 are brought to Baptism, their Parents, as Spouses  
 them, make answer and say, That they do that  
 that Age can have no thoughts of; or if they have  
 body knows what they are? For we ask those by whom  
 they are brought, and say, Does he believe in God?  
 cerning that Age which has no knowledge whether  
 there be a God or not: They answer, He does believe  
 And so in like manner answer is made to all things  
 So that I wonder how the Parents do in those  
 ters answer so confidently for the Child that he does  
 or that good thing, which the baptizer demands at the  
 time of his Baptism: And yet if at the same time  
 Will this baptized Person prove Chaste, or, not prove a  
 I question whether any one dare so answer, He will  
 will not be such or such a one; as they answer without  
 belief.'*

that he does believe in God : He does turn to Year after the Apostles 288

When you conclude your Letter with these Words,  
that you to give me a short answer to these questi-  
ons in a manner as that you do not urge to me the  
reason of the Customariness of the thing, but give me  
an answer of it.

When I had read your Letter over and over, and  
consider'd it as far as my short time would allow ;  
it came to mind my Friend Nebridius, who be-  
ing very diligent and sagacious inquirer into Matters  
very obscure, especially such as concern'd Religion,  
could not endure a short answer to a weighty question,  
but took it very ill if any one desir'd such a thing ; and  
with an angry voice and look reprimand him, if  
he were a Person that might be so us'd, as counting  
it unfit to ask such questions ; who did not consider  
that such might and ought to be said on so great a

I do not pretend to be angry with you in such  
a manner as he was wont to be : For you are a Bishop  
and have a great many cares upon you, as well as I : So  
whether have you the leisure to read a long Dis-  
sertation nor I to write one. For he being then a young  
Man that would not be answer'd in brief to such things,  
I sent a great deal of talk with me, inquired as one  
would from one that was so too. But you, consider-  
ing your own Circumstances that ask, and mine  
that are asked, bid me answer briefly about so great a  
Matter. And that I here do as well as I can : I pray  
God to assist me that I may be able to satisfy your  
Curiosity.

We know we often express our selves so, as that  
when Good Friday is nigh, we say, *To morrow, or, next  
our Lord's passion* : Tho' it be a great many years  
that he suffer'd, and his Passion was never perfor-  
m'd once. So on the *Lord's day* we say, *This day  
he arose*, tho' since he arose it be so many years.  
Is there no body so silly as to say we lie when we  
say so, but for this reason, because we give names to those  
things from the Representation they make us of those on  
which the things were indeed done? So as that is call'd the  
day, which is not the very day, but answers to it in the  
relation of time : And that which is not done on that  
day, but was done a long time ago, is spoken of as done on  
that day.

Year after the ' that day, because the Sacrament of it is then  
 Apostles 288. ' Was not Christ in his own Person offer'd up  
 ' ficed] once for all ? And yet in the Sacrament  
 ' fer'd in the Church [or, in, or, to, or among the  
 ' only every *Easter*, but every day ; nor does he  
 ' being ask'd, says, *He is offer'd*. For Sacraments  
 ' not be Sacraments, if they had not a resemblance  
 ' things whereof they are the Sacraments : And he  
 ' resemblance they commonly have the names  
 ' things themselves.

' As therefore the Sacrament of Christ's body  
 ' a certain fashion Christ's body, and the Sacrament  
 ' Christ's blood is Christ's blood : So the Sacrament  
 ' Faith is Faith, and to believe is nothing else but  
 ' Faith. And so when an Infant that has not yet the  
 ' ty of Faith, is said to believe ; he is said to believe  
 ' because of the Sacrament of Faith ; and to turn  
 ' because of the Sacrament of Conversion : Becau  
 ' answer belongs to the Celebration of the Sacrament  
 ' the Apostle on this same Subject of Baptism, say  
 ' *We are buried together with Christ by Baptism*  
 ' He does not say, *We signifie a burial*, but he  
 ' word it self, *We are buried*. So that he calls  
 ' crament of so great a thing by the name of  
 ' it self.

(21) Rom. 6.  
 4

' And so an Infant, tho' he be not yet Consecrated  
 ' del [*a faithful Christian*] by that Faith which  
 ' in the will of believers ; yet he is by the Sacrament  
 ' that Faith : For as he is said to believe, so he is  
 ' a *Fidel*, not from his having the thing in his  
 ' mind, but from his receiving the Sacrament.

' And when a Person begins to have a Sense of  
 ' he does not repeat that Sacrament, but understands  
 ' the force of it, and by consent of Will squares  
 ' to the true meaning of it. And till he can do so  
 ' Sacrament will avail to his preservation against  
 ' contrary powers : And so far it will avail ; but  
 ' depart this Life before the use of reason, he  
 ' this Christian remedy of the Sacrament is  
 ' Charity of the Church recommending him) be  
 ' free from that *Condemnation* (22) which by our  
 ' fer'd into the World.

(22) Rom. 5.  
 18.

does not believe this, and thinks it cannot be Year after the  
indeed an Infidel, tho' he have the Sacrament Apostles 288.

And that Infant is much better, who tho' he  
Faith in his Mind, yet puts no bar of a contra-  
against it, and so receives the Sacrament to  
health.

given such an answer to your questions, as I  
is, to ignorant or contentious People not e-  
and to understanding and quiet People perhaps  
enough. Neither have I, to spare my Pains,  
you the Custom's being so firmly grounded:  
we, as well as I could, explained to you the rea-  
that wholesome Custom.

skillful or judicious the Reader will judge this  
on of the reason of the Custom to be, I know  
is it much material, since we are not now in-  
now acute St. Austin was, but what it was that  
rest knew to be true in point of Fact. And  
we perceive plainly these Matters following.

That that was the practice, for the Godfathers  
re, as I said, usually the Parents) to make these  
in the Child's name. The use of Godfathers ap-  
efore (23) from the words of *Tertullian*; but (23) CH. IV.  
set forth more particularly: And St. Austin says §. 9.

*Answers, do belong to* [or, are a necessary apper-  
] *the Sacrament*, and he had said in the former  
the Letter, (which I omitted because of the  
that they are *verba Sacramentorum, sine quibus*  
*consecrari non potest: Words of the Sacrament,*  
*which an Infant cannot be baptized.* Whether  
and not have excepted the case of necessity in  
of sudden Death (as the Church of England does)  
had been occasion of speaking of that, I know  
it is plain he would have been against those  
er decry this practice, or count it a thing of  
ent. The Church of Christ has always ra-  
that the Blessings of God promised in this  
at may be understood as conveyed conditionally  
of Covenant; which these questions and an-  
most lively express.

We see that they then held as certain, that  
which are baptized, dying before they commit a-  
are undoubtedly saved: For St. Austin here says in  
Words that he that does not believe this is an In-  
which he would not say, if it had been count-  
ed

Year after the ed at all doubtful. The same thing might be observ'd from what he says above, *Sect. 3.* *forbid that I should make any question whether regenerated and dying in Infancy do come to the variation.*

(24) Annot.  
in Matt. 19.

14.

(24) Sect. 3.  
§. 2.

3. If those Learned *Benedictines* who have in the last Edition of this Father's Works, in Books and Epistles in their Chronological Order placed this Epistle right; then we see here another of the mistake of *Grosius*, who maintains, as I have said, that St. *Austin*, before he was heated with the *an* Controversie, did never assert the Condemnation of Infants dying unbaptized, no not to those lesser or sufferings in the World to come, For in this Epistle, (which is in their Edition the 408. Dom. 408. which was before *Pelagius* vented his And yet here St. *Austin* in saying, *They will, before the use of reason, be freed by the Christy of the Sacrament from that Condemnation which Man enter'd into the World,* plainly supposes that they would otherwise have been liable to it.

§. 7. 4. There are two other things observable in his Words here, which are well worth the notice, they do not relate to our Subject. One is, that he speaks so as that we may be sure he had no notion of Transubstantiation. For to say, that *Sacrament is a likeness [or resemblance] of those things which are the Sacraments; and from this resemblance they have the names of the things themselves;* and to amplify this by saying, *The Sacrament of Christ's body is his body, and the Sacrament of his blood is his blood after the same manner [or fashion]* and to speak of this as a manner understood by all, is proof enough that he never believed, nor had conceived or heard of any such thing as makes the body and blood of Christ to be in the proper sense.

§. 8. 5. Another is, that it was then the common custom for Christians in some Churches, and probably in the Church he lived, to receive the Communion of Christ's body every day. For so he says, *Christ in himself [or, in the Person] was offer'd [or, sacrificed] but once: but the Sacrament [or, in a Sacramental way] he is offered every day.* 'Tis certain this was the Custom of the Christians at Rome: And that in many of the Churches, and some of the Western the Custom

give so often. For *St. Hierom* and *St. Austin* have written Letters on this Subject in answer to them had desir'd their opinion in relation to this difference. *Aug. Epist. 118. ad Januarium. Hieronym. Epi. ad Lucinum Beticum.* See also *Aug. de sermone Monte. l. 2. c. 12.* and *Gennad. de Eccl. dogm.* Their Opinion is, that in that and all such like that are not determined by Scripture, nor by the of the Universal Church, one should follow the Church in which one lives. And *St. Austin* that he had by long Experience found this which had been given him by *St. Ambrose* to speakable use for the quieting Mens minds, and peace of the Church.

They say of receiving every day: But no Person should have spoken with such indifferency of the any People (if there had then been any such) to receive so seldom as many among the Presbyterians do. For *Gennadius loc. citat.* says, Communicate every day I do neither commend: But I would advise and persuade People to Communicate every Lord's day; provided they have a purpose of sin. — But this I speak of those who have capital or mortal Crimes lying on their Consciences, &c. advises to do penance first.

He does both in this Letter, and also in the last before rehearsed, and in many other Places, as plainly to shew that he did not think nor that Infants that are Baptized have in any proper Faith or Repentance, or Conversion of the heart. How much soever he is here press'd with necessity of explaining the reason why the Godfather in the Child's name, *He does believe*: He does not all that fly to the justifying of so great a Passage to say that the Child does indeed in a proper manner understand, believe, or disbelieve any thing, as the Words are true in a Sacramental sense, as not maintain they are so in a proper one. Plainly yields they are not: He grants that Infants as yet either believe with the heart, or confess with the mouth.

When at other places (25) he argues that Infants (25) De peccatorum meritis l. 2. c. 23. 33, &c. are Baptiz'd, are no longer to be counted either among the Infideles or Catechumens, but among the Credentes; yet still he means and explains himself

Year after the himself, as he does here, *That they are constituted by the Sacrament of that Faith.*

He does indeed hold that the holy Spirit does for the Infant, and is in the Infant: You see his Words, *The regenerating Spirit is one in bringing the Child, and in the Child that is brought in that part of the Epistle which I left out to the length, he says, Aqua exhibens forissecum gratia, & spiritus operans intrinsecus benedicta, solvens vinculum culpe, &c.* The Water 'outwardly the Sacrament of the Grace, and 'operating inwardly the benefit of the Grace, 'bond of Guilt, &c. do regenerate. But he supposes Infants to be merely passive, and not to know, stand, or co-operate any thing themselves.

(26) Epist.  
57.

In his Epistle to (26) Dardanus he says, *It is a desirable thing to consider how God dwells in some of them, and in some that do know him he does not. For they who when they know God, glorify him, and are thankful, do not belong to him. And Infants sanctified by the Sacrament of Christ, regenerated by the holy Spirit, do belong to him. They who they be regenerated, cannot yet by reason know God. And afterward, We affirm therefore the holy Spirit dwells in baptized Infants, who they know him not, for after the same manner they know him not, as in 'em, as they know not their own Soul: There is a spark which they cannot yet make use of, it is in them a raked up, which will kindle as they grow in years.*

(27) Chem-  
nitii Examen.  
Part 2. de  
baptismo, can.  
53.

Some Modern Divines, especially of the last century, have gone farther, and do (27) maintain that Infants have Faith, and do believe after a certain manner, in the same way or manner that adult People do. Faith comes by Hearing, Thoughts, Meditation, standing, &c. for they grant that Infants have these: And what sort of Faith is it that they have, not, as they confess, be explained.

(28) Mal-  
branch.  
Search. Illu-  
strations on  
Ch. 7. of the  
1st. part of  
the second  
Books

But a late Philosophical Divine of the Church has outdone all. He has (28) acquainted us with the mechanism by which original Sin is formed in the Infant before he is Born, and also how it is rectified: It is worth knowing.

us; The Mother has a sinful inclination and Year after the  
 e World, Pleasure, &c. There are tracks or Apostles  
 her Brain running all this way. The Child  
 Tomb has by Sympathy the same traces bred  
 in; so he has, *before he is born, corrupt incli-*  
*nd is a Sinner.* The difficulty is, how this is  
 at Baptism.

he supposes the Child to have at the time of  
 one strong actual motion of love to God; and  
 single instant is sufficient for the exercise of that

And, *Concupiscence is as it were mortified that*  
 And the strangest thing that he says, is, *It should*  
*be strange, that I suppose is possible for Children*  
*with a love of choice at the time of their Bap-*  
*ptism, &c.*

this Learned Author does somewhere (29) (29) L. 2.  
 his Book, that Men of Learning are most sub- Part 2. Ch.  
 : And, *that those who are most hot in the search* 4.

re the Men that lead us into infinite errors. He  
 ral reasons for this, why such Men do some-

into greater mistakes than vulgar People.  
 may perhaps be added to them; Vulgar Peo-

no assistance from Learning or Philosophy,  
 ing but Common Sense to trust to, so they ge-

ep close to that: They seldom allow themselves  
 in any Opinion that is very remote from it.

these Men that adventur'd first to teach  
 , that that is in a proper sense the Body of

which we see, when we have it in our hands,  
 ece of Bread. On the contrary, they can

believe it, tho' the Learned have taught em  
 er was it for one of them to have found

their search this truth, that an Infant at the  
 ptism loves God with a love of choice. They

believe it of any Infant at any time; Much  
 they see the Child fast asleep at the time of

or (as St. Austin observes (30) they often are) (30) Epist.  
 crying and fretfulness all the while; which, 37.

orks, would be very sinful, if they had any  
 ing.

re said Author says indeed, *We ought not posi-*  
*firm this, that Children are justified by formal*  
*ir will.* And he had reason, for the Council (31) Sess. 7.

suppose the contrary, when they say, (31) If Can. de Bap-  
 all say that baptized Infants, because they have t'mo 13.

Year after the not the act of believing, are not to be an-  
 Apostles 288. les, &c. let him be anathema. I suppose they  
 have at last learn'd not to hang any more  
 on the neck of their Religion.

(32) Epist.  
 37.

He says also, They that have treated of the  
 Baptism in the Ages past, have omitted the  
 regeneration of Infants by the actual motions of  
 not that they were induced by strong reasons to  
 possible; for their works do not shew they have  
 as examin'd it. But St. Austin thought the  
 sense to be a strong reason, when he says in  
 said Epistle (32) to Dardanus; If we should  
 prove by Discourse, that Infants, which as yet have  
 ledge of humane things, have knowledge of divine  
 I am afraid we should seem to offer an affront to  
 when, let us say what we will, the evidence of  
 ver-powers all the force of our talk. He was not  
 as either in this or the other Sacrament, or in  
 point to tack any thing to our Faith that  
 to our Sense. And he goes on there to  
 Infants, even then when they begin to talk,  
 the sense or understanding, that if they should  
 keep to that pitch, they would be Ideots.

Most of the pædobaptists go no farther than  
 stin does; they hold that God, by his Spirit, at  
 time of Baptism, seal and apply to the Infant  
 there dedicated to him, the promises of the  
 of which he is capable, viz. Adoption, Pardon  
 Translation from the state of Nature to that of Grace.  
 On which account the Infant is said to be regenerated  
 [or, by] the Spirit. Not that God does by any  
 at that time illuminate or convert the mind of the Infant.  
 And for original Sin, or the corruption of Nature,  
 hold that God, by his Covenant, does abolish  
 of it, receives the Child to his mercy in Christ.  
 signs to him by promise such Grace as shall be  
 by the use of means, if he live, be sufficient to  
 under, but not wholly to extirpate it in this life  
 left as the subject of trial and of a continual  
 warfare. And this is the Opinion of St. Austin  
 of the Ancients in general.

(33) Contra  
 Julianum. l. 6.  
 c. 5, 6, 7.

The Pelagians on the other side set their  
 work to find some actual Sin in an Infant.  
 their purpose, for since they took on 'em to do  
 actual Sin, and were prest with that Argument

reason why Infants are Baptiz'd, is for forgive-  
ness: They, for an evasion, would sometimes say, peevishness and fretful crying as soon as they are a (34) Sin: And they may be Baptized for forgiveness of that or such like Sins. St. Austin ex-  
plains rather more than the other: As being a Sin no body would ever say but to serve an Idol. That if they would calmly think of it, they would change their Opinion; and if they will not, says he, we have so ill an Opinion of humane sense, as to fear no body will be persuaded by 'em. He takes nothing better than this, that a Child before the use of Reason have neither actual Sin nor actual Faith.

Year after the  
Apollon 288.

(34) August  
de peccato-  
rum meritis.  
L. 1.

## Out of St. Austin's Books *de Genesi ad literam.*

### *De Genesi ad literam lib. 10.*

St. Austin began and made a good Progress in these Books on *Genesis* long before *Pelagius* began to stir; his work intervening he did not finish and publish some time after. I do not observe any thing in 'em that has to have any respect to the dispute with him. In the 10th Book he handles the point of the origin of the Soul; whether every Person's Soul be by the Creation; or whether, as the Body of a Man is derived from the Body of his Parents, so his Soul also is derived from their Soul. He recites the Arguments on both sides.

He observes (35) that the derivation of original Sin (35) Cap. 11; from the first Parents upon all their Posterity is made by an Argument for the Propagation of Souls as well as Bodies. They instanc'd in Infants, concerning which they argued thus, If we say they be derived from the Bodies only, and not in respect of their Souls, we must have a care that we do not, either make God to be the Author of Sin, (if he put the Soul in a Body in which it must needs Sin) or else make it to be believ'd that there may be some Soul, beside

Year after the  
Apostles 288.

beside our Saviour Christ's, which has no need of Christian Grace to free it from Sin. Which let them, so contrary to the belief of the Church, that run with their Infants and little Ones, to procure of holy Baptism. In whom if that bond of sin which is of the Body only, and not that which is of the Soul too, it may well be asked what hurt it would do if at that age they should die without Baptism; for if the argument be for the good of their Body, and not of their Soul, they might be Baptized after they were dead. But we see that the Church universally observes this, not to help 'em while they are alive, and to help 'em while they are dead, lest when they are dead there be nothing to be done for 'em any good; we see not what else can be made of that every Infant is of Adam both as to his Body and his Soul.

(36) Cap. 13. And afterward, (36) this Argument is carried on. *What has the Soul of an Infant deserved, that it should be ruin'd in case it go out of the Body without the Sacrament of Christian Baptism, if it has neither committed any sin of its own, nor be from that Soul which first sinned in Adam?*

(37) Cap. 14. The answer to that is (37) attempted to be proposed.

God puts the Soul into an ill dispos'd Body, and by keeping under the Concupiscence thereof, with the help of God's Grace, it may procure the advantage of being together with the Body chang'd into a better at the Resurrection than ever it could have had otherwise, viz. of living for ever with Christ. And to supply with the steps which the Body makes by its growth, the Soul is at first possessed with a capacity of acting rationally; which does not hurt, because it wears off by degrees as the Body grows to perfection, and the Soul recovers from it, and by God's help attains a good degree of spiritual life. *For the time that it can live according to the Spirit, before the need of the Sacrament of the Mediator, &c. For the punishment of original Sin is taken away even in Infancy by the Sacrament; and without his help even a grown man may live under the Concupiscence of the Flesh, &c. — An Infant must be Baptized while he is alive: Otherwise it would prove a prejudice to his Soul that it was linked to the corruptible Flesh, for the Soul of an Infant having participated in the Sacrament, cannot be addicted to the things of the Spirit. Affliction does weigh it down even after it is put*

unless while it is in the Body it be expiated by the Year after the  
 vice of the true Priest. Apostles 288.

(38) But how, says one, if the Parents take no  
 have this done either thro' infidelity or negli- (38) Cap. 15.

That may be said as well of grown Persons, for they  
 suddenly, or they may fall sick in a place where no bo-  
 p'em to Baptism.

But they have Sins of their own that need forgiv-  
 if they be not forgiven, a Man cannot truly say  
 punish'd undeservedly for the things they have by  
 will committed in their life time. But why shall  
 be depriv'd of eternal Life (in case no body help  
 to Baptism) to which the Contagion it has received  
 Flesh cannot be imputed, if it be not propagated  
 first sinful Soul? For it was plac'd in the Body, not by  
 but by Nature that order'd it so, and by God that pla-  
 ce. And if we say that the want of Baptism will do  
 then what good does it do to one that is helped to  
 be no hurt to one that is not helped?

says St. Austin, I confess that I never heard or read  
 can answer for their side, who are wou'd to main-  
 scripture (as being for their Opinion) or as not being  
 that new Souls, and not such as are derived from  
 at, are put into Bodies.

attempts in the following Chapters another an-  
 two for those that held that Opinion of the new  
 of Souls (for himself, it is plain that he inclin'd  
 the Opinion of the Propagation of 'em; only he  
 modest as not to determine any thing) but they  
 and, as he shews, insufficient.

as, that God does not, in his Providence, suffer a-  
 to die unbaptiz'd, but such as he foresaw would  
 be Wicked and Impenitent, if they had liv'd. He  
 how absurd it is to think that God Condemns Per-  
 Sins, which they never did, or thought of; on-  
 foresees they would have done 'em if they had

at last he comes to this end of his discourse on  
 rect. Having recited many Arguments and An-  
 each side, he says, (39) Having treated of this in (39) Cap. 22.  
 I could for the time, I should judge the force of the  
 and of the Authorities to be equal, or a most equal  
 der, were it not that the Opinion of those that  
 Souls to be deriv'd from the Parents has the ad-  
 vantage.

Year after the *vantage on the account of the Baptism of Infants*:  
 Apostles 288. point what answer can be given them, I do not

conceive. If God shall hereafter teach me any thing  
 shall grant me an opportunity to write it, I shall  
 it to those that are studious of such things. But I  
 declare beforehand that the proof concerning Infants  
 be disregarded, so as that if the truth be on the other  
 should be past over without answering. *Aut enim  
 nihil querendum est, ut sufficiat fidei nostra scire  
 vivendo vaturi sumus, etsi nesciamus unde venerimus  
 non impudenter astant anima rationalis etiam hoc  
 sa, absit pervicacia contendendi, assit diligentia  
 militas petendi, perseverantia pulsandi: Ut si nobis  
 dire novit qui melius quam nos quid nobis expediat  
 novit, det etiam hoc qui novit dare bona data  
 Consuetudo tamen matris ecclesie in baptizandis  
 quaquam spernenda est, neque ullo modo superflua  
 nec omnino credenda nisi Apostolica esse tradita.*  
 ther nothing at all is to be enquir'd of this  
 [the origin of the Soul] and it must suffice  
 that we know whither we shall go, if we be  
 without knowing whence we are sprung; or if  
 immodest Ambition for a reasonable Soul to  
 know this also concerning her self; putting  
 obstinacy of contending, we must use diligenc  
 quiring, humility in asking, perseverance in  
 ing, that if he who knows better than we  
 is fit for us do judge this expedient, he  
 grant this also, as he grants good gifts to  
 dren. But the custom of our Mother the  
 in Baptizing Infants must not be disregarded,  
 accounted needless, nor believed to be other  
 dition [or order] of the Apostles.

(40) Vindica-  
 tion of Bp.  
 Land's Con-  
 ference, Part  
 1. CH. IV.  
 §. 10.

The late Bishop of Worcester has restor'd (40)  
 reading of this place out of three ancient Manuscripts  
 Oxford: For in those last Words, *Apostolica esse*  
 the word *esse* was in the Printed Editions, and the  
 addition of one Letter had wonderfully pervert  
 sense, for as it stood, so it was to be Translated, *it  
 disregarded, nor to be accounted needless, nor to be  
 all, if it were not a tradition of the Apostles.* While  
 St. Austin go forward, and backward, and forward  
 in the same breath. But this Amendment makes  
 herent Sentence, agreeable to the scope of the  
 conformable to what St. Austin says in several other

ample, 'tis the same Phrase with that which I Year after the  
Sect. 4. §. 3. of this Chapter, *Non nisi auctoritate Apostolica* 288.  
*traditum rectissime creditur*, 'is most reasonably  
to be no other than a thing deliver'd [or or-  
by the Authority of the Apostles. So that tho'  
not fitting to alter the reading without the Au-  
of some Manuscripts, yet as soon as the alte-  
propos'd, it presently appears to be the true

Papists made great use of this place as it stood  
ed, to shew that some points of Faith (for they  
is difference about the time of Baptism to con-  
point of Faith) can be proved only by Tradi-  
and not by Scripture; and consequently that the  
is no compleat rule of Faith. *Archbishop Laud*  
ing the defence of the Protestant Doctrine to  
rary, says, (41) 'tis true, *Bellarmino presscs a* (41) *Confes-*  
*sion cut of St. Austin, and he urges it hard*; mean-*rence. §. 13.*  
Place. But it might have been observed, even N. 3.

the true reading was discovered, that the Words  
together are nonsense. For if *St. Austin* had  
the Doctrine of Infant Baptism were not to be believ-  
were not a tradition of the Apostles, it had been  
indeed, and something to their purpose, tho' not  
But to say, *The Custom of the Church in bapti-*  
*sm was not to be believed unless it were a Tra-*  
*dition of the Apostles*, is not sense; because the custom  
is not believed. Which is another proof  
the Print was Erroneous, and that the foresaid A-  
gent is the true reading.

Antipædobaptists on the contrary served them-  
of this place to prove, as by *St. Austin's* Confessi-  
the practice of Infant Baptism depended on  
Tradition: From whence they concluded that  
not to be received at all. But whosoever reads  
two passages of *St. Austin* that I have been compa-  
will see, that he does not by the Words *Traditum*  
*apostolicum*, mean a Doctrine that had been taught by  
of mouth only, and had no Foundation in the  
Word. He plainly expresses the contrary in  
mer place: For he speaks to this purpose, If  
e, beside the practice of the universal Church  
ire Divine Authority in this Matter: First, that  
e having not been order'd by any Council, but  
been ever in use in the Church, it is most reasona-  
ble

Year after the ble to believe that it must have been order  
 Apostles 288. Apostles themselves. And, Secondly, it may be  
 from Scripture also, by the Analogy that Baptism  
 to Circumcision, &c.

And whereas the *Latin Phrase* runs, *Novi-  
 ritate Apostolica traditum*; that does not signify  
 it was establish'd *no other way* than by a verbal  
 but that it came not in by any lesser or later  
 ry than that of the Apostles; not by any general  
 cil, &c.

'Tis true, his arguing in that place does  
 that tho' it could not have been prov'd from  
 ture, yet if it could be prov'd to have been  
 ed by the Apostles by word in their life time  
 ought to have satisfied any one. And so no  
 ought, provided the proof were clear. But this  
 not help the Argument of the Papists, who would  
 the consent of the Church *at present* to be a  
 ent proof of a Doctrine. For how hard or  
 sle soever it was at that time for the Church  
 know certainly the practice of the Apostles, by  
 dition which needed to be traced back but  
 years; it is utterly impossible now to trace back  
 dition for 1600 years, unless it be recorded in  
 ture, or in those Ancient Writings nigh the  
 the Apostles; which, I am sure, the Pope's Sup-  
 and Worship of Images, &c. are not, whatever  
 I am Writing of, be.

# 7. Out of St. Austin's Letter to St. Hierom.

## Augustini Epist. 28.

This Letter was written after the Pelagian Opinions began to be talk'd of. He mentions 'em for you are, says he, none of those who now begin new things, and say, there is no guilt deriv'd from which is by Baptism forgiven in an Infant. There- Quotations out of it ought not to be placed in pter, were it not that here they may be dis- more briefly ; as being exactly to the same pur- those I last Quoted.

St. Austin having, as we see, in his Books on Gen- ated of the origin of the Soul, as to leave it in how it is that we came by our Souls ; and be- thoughtful of that Matter, and coming to know Hierom had wrote something on this Sub- his Epistle to Marcellinus, and in a piece of st Rufinus's Apology ; wherein he had spoke ar of that opinion which makes new Souls eated every day by God for every new Infant, hat the opinion of the Church ; and of the other which supposes the Soul to be propagated from nt, had said, That it was the opinion of Tertulli- Apollinaris and of most of the Western Christians, he Body is generated of the Body, so the Soul is of and Subsists in a way much like to that of brutes : He had a mind to see how St. Hierom could opinion (which he seemed to embrace) of the eation of Souls, from the Objection that lay an from the Propagation of original Sin from Fa- Son. And therefore he writes to him, tho' he ve a thousand mile off, to desire him to explain, culty.

For fear of provoking him (for he was a hasty and St. Austin had felt the sharpness of his style ery fit before) he writes in a most humble strain, n great deference to his Learning and Judgment, as few Bishops now a-days will vouchsafe to Write

Year after the Write to any Presbyter, intreating him to inform the Apostles 288. satisfy him in such things as he was ignorant of, he might be able to instruct others.

He first sets down some things which he knew himself, that St. Hierom might have the less trouble in satisfying him of the other in which he was ignorant. The things that he took for certain concerning the nature of Man's Soul, were,

1. That the Soul is immortal, and does not die when it goes out of the Body.
2. That it is not a part of God. Some Philosophers had taught that. But it was rejected by all Christians except some Priscillianists, and I know not who.
3. That the Soul is immaterial, he says, is not easily to be prov'd to some People; but in part he is satisfied that it is. This, I suppose, is what he meant, that he may not seem to come too near Tertullian, whom St. Hierom had mention'd, and who had held that the Soul only, but God also has a Body.
4. That the Soul is fallen into Sin, not by the will of God, not by any necessity either from God, or from its own Primitive Nature, but by its own Will; and that it cannot recover it self but by the Grace of Jesus Christ. That there is in all Mankind no Soul but wants redemption.
5. That every Soul that departs the Body, at what time soever, without the Grace of the Mediator, and the merit thereof, will be in Punishment, and will at the last Judgment receive its Body to Punishment: But that the humane Generation which is from Adam is brought into Christ and belong to his Communion; it is not after the death of the Body, rest, and also will receive its Body again to Glory.

These are, says he, things that I steadfastly believe concerning the Soul. Now I entreat you, hear the things I want to know; and do not despise me, lest he despise me for our sakes vouchsafed to be despised.

*Quero ubi contraxerit anima reatum quo vult condemnari, etiam infantis morte praeventi, si sacramentum quo etiam parvuli baptizantur, Christi non subveneris.* I ask where the Soul contracts its 'Guilt, by which it is brought to Condemnation; the Soul of an Infant surprized (with Death) by the 'Grace of Christ do not relieve it by the Sacrament whereby Infants are baptiz'd.

the process of the Letter he takes for granted. Year after the  
 St. Hierem's Opinion is, that a Soul is new Apostles 288.  
 for every Infant, and says, I am very willing  
 that opinion too, but I am not as yet of it. —

I entreat you, teach me what I shall teach and  
 tell me; if particular Souls be made for every par-  
 infant born, when it is that they do Sin in the In-  
 need forgiveness, &c. — Since we must

say of God, that he either forces the Souls to be-  
 ful, or punishes them being innocent; nor can deny  
 the Souls even of Infants which depart the Body with-  
 it's Sacrament do go to any other than Condemna-  
 beseech you how can that opinion be defended which  
 at the Souls do not come all of 'em from that one  
 the first Man; but that as he had one made for  
 there is a particular one made for each Infant?

then recites some other Objections that some Peo-  
 le against this opinion: As, that God rested the  
 day from making any new thing. And, that God,  
 saw an Infant begotten in Whoredom, would  
 create a Soul for that, &c. And he says, That  
 self could easily answer all those Objections; and

when I come to the Pains suffer'd by Infants, I am,  
 you, brought to great streights, and cannot find a-  
 at all to answer: I mean, not only those Pains  
 after this Life do attend that Condemnation to which  
 go if they die without the Sacrament of the Chri-  
 race, but those which in this Life we see without  
 and it grieves us to see; which if I should go to count,  
 I sooner want time than instances. They languish  
 sickness, they are tortur'd with Pains, they are afflict-  
 Hunger and Thirst, maim'd in their Limbs, depriv'd  
 Senses, tormented with unclean Spirits. He after-  
 asks, Whether we are to think that as the herd of  
 has given to the Devils to do their Pleasure with 'em,  
 hath left Infants to their Will without a just cause?  
 ward in trying every side of this Argument, to  
 there be any escaping the force of it, he speaks of  
 necessity there was to believe that Infants cannot be  
 without Christ, and that they have not the benefits  
 first consigned to 'em but by Baptism: And having  
 said that saying of the Apostle, *As in Adam, all die,*  
 Christ shall all be quickned, and some other Texts, he

And

Year after the  
Apostles 288.

And therefore whosoever shall tell us that any  
quickned in the Resurrection of the dead except  
is to be abhorred as the bane of our common  
whosoever shall say that Infants shall be quickned  
which die without partaking of his Sacrament,  
contradict the Apostle's Preaching, and also contra-  
nat Ecclesiam; condemns the whole Church, in which  
hasten and run with their Infants to be baptized,  
that reason because they believe that otherwise  
be quickned in Christ. And he that is not in  
Christ, must remain in that Condemnation of which  
postle speaks, By one Man's offence Judgment came  
to Condemnation. To which Condemnation they  
are born liable, Et omnis credit Ecclesia, the  
Church believes, and you, in your Books against  
and in your Exposition on the Prophet Jonah,  
Orthodoxly proved, as I said before, and I suppose  
places of your Works, which I have not read, or  
present remember.

Now I would know what is the cause of this Con-  
viction. For if new Souls be made for every Infant,  
any Sin of the Souls at that Age, and I don't believe  
God will condemn any which he sees to have no Sin.

(42) CH. VI.  
§. 1.

After another Paragraph in which he quotes  
out of the Letter of St. Cyprian, which I have  
above, (42) he says, There must be a reason  
Souls that are new created in all that are born and  
ed; for that they are condemned if they so die but  
Scripture, and the holy Church is witness. Therefore  
pinion of the Creation of new Souls, if it be not of  
most establish'd Faith, shall be mine; and if it be  
it be yours.

Then he shews the absurdity of those who  
this by saying that the Soul sinned in some form  
before it came into the Body.

He concludes with protesting that he could  
that opinion of St. Hieron might be shewn to be  
He lik'd it so well in other respects, were it not  
Objection. He mentions his Prayers to God  
doubt in which he was of this Matter, might, if  
God's Will, be clear'd to him by St. Hieron's mean-  
owns he must have patience if God refuse him  
quest. And of the several ways of clearing it,

non sciam quanam earum potius eligenda sit, hoc Year after the  
 erè sentire profiteor, eam que vera est non adver- Apostles 282.  
 ssimæ ac fundatissimæ fidei, quæ Christi Ecclesia  
 homines recentissimè natos à damnatione ere-  
 r gratiam nominis Christi quam in suis sacra-  
 mendavit, posse liberari.

I know which of 'em is to be chosen, this I  
 hat that of 'em which is the true, does not op-  
 most firm and establish'd Faith, by which the  
 of Christ believes that even the new Born little  
 Mankind cannot be freed from Condemnation,  
 the Grace of the name of Christ, which he has  
 led to us in his Sacraments.

in his answer (43) to this Letter did not think  
 upon a discussion of this question of the origin  
 al; but answer'd in short, that it was better for  
 und in his own Sense, than by their disputes of  
 r, to give advantage to their common Enemies  
 ans, who said there was no original Sin at all,  
 he, do indeed argue this Master for instructions  
 our Adversaries, and especially the Hereticks, when  
 of different opinions, will slander us as if we did  
 envy. ——— Let us rather do our endeavour

most pernicious Heresie may be extinguish'd, which  
 tends Repentance, that it may have opportunity of  
 the Church, lest if it should declare it self o-  
 should be expell'd from thence, and so die.

Austin, tho' he reckon'd that in the other  
 explaining the origin of the Soul, which was  
 in the Western Church, viz. That it as well  
 y, is Begotten by the Parents, it was much  
 to account for the guilt of original Sin, yet

positive. Neither did he publish this Letter,  
 says himself, so long as St. Hieron liv'd: Be-  
 e had written any answer, they might be better  
 gerther. But when he was dead, I publish'd it,  
 at he that reads it may take advice, either not to  
 inquiry at all how the Soul is given to those  
 n; or else in so very obscure a Matter to admit  
 elution of the question as is not contrary to those  
 which the Catholick Faith owns concerning In-  
 they will doubtless be Condemn'd if they be not  
 d in Christ.

(43) Epist.  
94.

(44) Retract.  
l. 2. c. 45.

(45) (34)

The

Year after the  
Apostles 288.



The opinion of St. Hierom, that the Soul is diate Creation; has since prevailed to be the universal opinion in the West as well as the East. But the Mechanick Philosophy that came in vogue, has set some Men upon to frame an Hypothesis about the Nature of which I cannot say is of St. Austin's side, but carries the matter a great deal farther than he have it. It makes the Soul not to be any the distinct from the Body: But only such a difference the parts of the Body, as makes it fit to live, member, think, &c. all which they think may by a System of Matter, provided there be in the Contriver; and they refer us to the will of God. So the old definition of Aristotle is quest again, that it is nothing but *Materia Capnisi*.

One may explain their meaning best by a is more obviously apprehended. The disposition Wheels in a Clock, such as will make it go, for explication sake, be called the Soul of the Clock when the Wheels are so rusty or broken that no longer go, the Soul of it is gone; and a artificer that can mend it, and make it go better before, gives it a Resurrection.

But there is in this Sense no notion of a being in a separate Condition; and accordingly to believe no such thing.

The Antipædobaptists have been much in opinion of Man's Soul, that it either dies with dy, and has no existence, or falls asleep, as Com and has no Sense, till the resurrection. It is that took footing early among them in Calvin, in his Work called *Psychopannychia*, where says, (43) Some People in Arabia were the first of this opinion, who said the Soul died with the Body again at the day of Judgment. And afterward of Rome held it; whom the School for Academics forced to recant. And after it had been for some Ages, it was lately revived by some of the tist fore. And in his *Instructio adversus Anabaptist* written 1544. he says, They all commonly hold separate from the Body do sleep without any standing till the day of Judgment: Or, that

(43) In p  
satione.

(46) Art. 7.

his Life, which ceases when he dies, till he be Year after the Apostles 188

the Antipædobaptists do still hold the same I know not whether they do all. P. S. I am tied that they do not all.

wonder how they, of all People, came to fall opinion. For since they do, most of 'em, deny in, the other opinion, which the generality of do now embrace, (*viz.* That the Soul of is a spiritual Substance, anew created by able of existing without a Body; but put by the Body) is much fitter for their purpose. For, here shews, the opinion of original Sin de- all in our Infancy from *Adam* our first Parent, ore easie to conceive on a supposal that we ing in us but what, is propagated from the Seed than it is upon a supposal that God creates a of nothing, which can subsist of it self, and the Body for a time. For how comes that we have a guilt, deriv'd to it from the sin of *Adam*, no succession at all from *Adam*, but is now ed by God? It is indeed put into a Body de- *Adam*. But Sin is of the Soul, rather than of . And besides, it was not its own fault or choice put into a sinful Body.

the Pædobaptists and Antipædobaptists Holding ons thus cross wise, do make a Controversie, his particular looks something like a dispute on'd by St. *Chrysostom*, that was manag'd in (47) In. 1. ad between a *Christian* and a *Greek*, but so unskill- Corinth. he says, *The Greek said what the Christian* Hom. 3. *said, and the Christian said what the Greek said.*

ever a requisite property of Sincerity, to de- profess in any point what we think truest, ther side do seem to suit better with our other The contrary, is to serve not the Truth, but thesis.

said we must all sit down in our disquisti- ing the origin of our Souls, content with er, with which St. *Austin* here supports him- we know, if we live well, whether we shall go tare, without knowing how we came into it. plication that the Schools have since added to , with their *creando infunditur & infundendo*

Year after the *creatur* has put some new Words into our Mouths  
 Apollies 288. new Sense into our Heads.

(48) L. 3.  
 contra duas  
 Epist. Pelagi-  
 an. c. 10.

I shall here so far trespass upon the propriety  
 of quoting the Passages wherein the Pelagians  
 concern'd by themselves, as to rehearse here what  
 said a great while after on this Subject. This  
 in a Letter which 18 Bishops of their Party  
 publish'd by common consent, pick'd out several  
 that seem'd absurd in the Doctrine of the Church  
 and among the rest, this, that they prov'd the  
 propagation of Sin by the propagation of Souls, or  
 as points that would stand or fall together. In  
 in his answer to that part of their Letter (All)

They add here, to cloud or confound the necessary  
 question of the origin of Souls: To wit, by  
 by disturbing things that are plain by the obvious  
 matters, they may seek an opportunity of lying hid.  
 say that we maintain the propagation of Sin upon  
 the propagation of Souls; which, where or when  
 heard in the Speeches, or read in the Books of  
 defend the Catholick Faith, I know not. For tho'  
 with some things written by Catholicks on this  
 that was before the defence of the truth was made  
 against these Men, and not in answer to any  
 theirs.

But this I say, That original Sin is so plainly  
 tures, and that it is forgiven to Infants in the  
 generation, is so confirm'd by the Antiquity and  
 the Catholick Faith, so notorious by the practice of  
 that whatsoever is disputed, inquir'd or affirm'd  
 origin of the Soul, if it be contrary to this,  
 true.

This was his constant Tener, that tho' he  
 one side of the question, concerning the origin  
 Soul, yet he would not have the Doctrine of  
 to depend upon that.

§. 3. There is one thing more observable in  
 two last passages of St. Austin, viz. That there  
 such thing then us'd, as private Baptism of  
 Houses, except in cases of the greatest extremity,  
 even Sick Children were carried to the Church  
 were possible. For it is of such that he says, *Let  
 sten and run with 'em to be Baptiz'd while they  
 lest when they are dead there be nothing to be done  
 was to the Church that they ran, where there*

Baptisteries, in which Infants or grown Persons Year after the  
 put into the Water. And it has since been de- Apostles 288  
 a general Council in Trullo, Can. 59. That  
 shall not be in Private Chapels, but in the 591.  
 Church.

as so generally observed from the time that  
 were built, till of late days, that we read of  
 Kings Sons, and Kings themselves, converted to  
 Christian Faith, that received their Baptism in the  
 Church. Whereas now a days Persons of much lower  
 the state upon 'em to expect it to be brought  
 their Children, tho' they are well. And there  
 great Contempt upon it, by making it a for-  
 mality, subservient to their Belly Chear, and  
 Feast; little regard being given to the holy  
 Word, or the Prayers used thereat.

of urgent extremity the Ancients did indeed  
 any where; in the House, in the Bed, &c. ra-  
 ther the Party should die without it. I mean to  
 be proved by (49) several proofs of that. But they ne-  
 ver but in such cases.

(49) Part 2,  
 CH. IX. §. 24

Church of England allows of Baptism by a Mi-  
 nister in private Houses in cases of necessity; but gives  
 Order, that it be not used except in case of dan-  
 ger of a Child's death; and that such a Child, if it  
 be brought to the Church, and his Baptism decla-  
 red.

And some Bishops and Curates of the said  
 Church shew a zeal to have this Order, which has of  
 late been much neglected, put again in due Execution.  
 Some of 'em seem more indifferent about it. And  
 in places it is found a difficult thing to overcome  
 an irreverent Custom, which took such deep  
 root among the People in the late disorderly times.

Never was a more Capricious change made by  
 the People in any matter of Religion than the  
 Presbyterians have made in this Point. No lon-  
 ger than Queen Elizabeth's time, they made it one of  
 their objections against the English Common Prayer Book,  
 that it gave any allowance for this Private Baptism at all.  
 They added, That it is not lawful either to Preach the  
 Word, or to Minister the Sacraments in Private corners:  
 but ought not to be but where the Church is; and that  
 they ought not to assemble (if it be not letted by Per-  
 mission) but in open Places: That John Baptized openly:  
 although he were of that Mind, that Children

Year after the could not be saved without Baptism, yet in the necessity (as it is called) he does not allow either of

*Private Houses, or by Women; but when there were the Women hastened to carry the Children unto the*

These, and more such like Pleas, Cartwright his Disputation with Archbishop Whitgift. (30)

(30) See Whitgift's Defence, you see, says he, those whom you charge stand in the presence of An-

swer to Ad- conventicles, are fain to glaze up the Windows with to Secret and Private Conventicles. And having

monition. Tr. ed the orders that God has set, that it should be in 9. ch. 3, 4, 5. Congregation, and by the Minister of the Gospel.

It. Tr. 2. ch. this Rigid and Presbyterian Expression, And

1. div. 8. ther say, That altho' that the Infants which die without tizing should be assuredly damn'd (which is most ought not the Orders which God has set in his Church ken after this sort. For as the Salvation of Men dear unto us; so the glory of God, which consisteth in his Orders be kept, ought to be much more dear.

Whitgift, on the other side, shews that he did not say any thing of Baptism by Women Laymen; he pleads for no more than this, extreme necessity of Sickness, peril of Death, and the Curate may be sent for, or some other Minister sooner be come by, to do it in the House. It is not allowed that.

And yet how strangely have these Men since the other extreme? When they came to have the ruling of Matters in the Church, they (tho' contrary to the rules of their own Directory) gratified the humour of the People in this Matter far more than ever the Church of England had done. If their Religion had been more elementary, as the Papists slander all our Religion, they could not have taken a more violent swing from one side to the other.

At present they and their People make that Baptism the most ordinary way of administering the Sacrament, be the Child sick or well; and in London and other Places where any of them are, a Clergyman of the Church of England, cannot if he would, refuse to the Observation of the foresaid order of the Church, because if any humourous Man or Woman of his Parish have a mind to have their Children never so good health, Baptized in the House, he will deny 'em, the next thing is, they, in a pet fit of these Men, who are always ready to do it.

are no Orders of the Church that do come in Year after the time to be more grossly and universally abus'd, Apostles 288, that begin first to be dispenc'd with for the Character of the Persons concern'd in 'em. first granted as a Privilege of Kings, or Kings appears by the Decretals of Clement the Fifth, the Council of Cologne, where it is ordain'd but they should be Baptiz'd at home. After came, I suppose, to be allow'd to Noble so to other Rich Men. And as every Body the Name and State of Gentility, they themselves hardly dealt with, if they be account Matter inferior to such, or such of their Neigh-

and many other instances of like nature that given, should teach the Clergy to take care make any beginning of breaking that rule of given by St. James (51) against any respect (51) Ch. 2. to be shewn in Church matters; for if you V. 1, 2, 3. n, there is no stop to be made afterward: the Synod of Aix (52) determin'd, That no (52) Bozell. other Priest should, under pain of Excommunic Decret. Eccl. to any House, nor even of a Nobleman, to ad- Gall. de Bap- aptism, except in case of necessity; and that no case tisino, cap. 77, taken to be of necessity, but when the Child's danger. 1485.

## C H A P. XVI.

ons out of some Councils of Car-  
e, before the Pelagian Contra-

The most Ancient Councils of Carthage, as Year after the well as of other Churches, are not recorded Apostles 197. in the Volumes of Councils. The Custom of the Acts of Councils, and bringing them began later. One of the first of all the of Carthage, and (except one or two) of the in all Christendom, since the times of the  
M 3 Apostles,

Year after the Apostles, of which we have any remains, was  
 Apostles 297. 66 Bishops under St. *Cyprian* in the year after the  
 150. which resolved the question whether Infants  
 might be administred on the first or second day of  
 Birth, or must be deferred till the eighth. For  
 count of that is given before at large in Chap. VI.  
 that I mean to recite here, are of such as are  
 in the common Volumes, and were about the latter  
 the fourth Century.

(1) Hist. lit.  
 Part. 2. pag.  
 132.

And of these Dr. *Cave* (1) and others have  
 that there is great obscurity and difficulty in  
 the very year on which they were held, and con-  
 fusion by reason of the carelessness or mistake  
 Collectors, who have sometimes inserted into our  
 cil some of the Canons that have been made in  
 I shall not in these nice matters pretend to be  
 other Men. But the first Canon that I shall  
 ries in it self a plain and undoubted indication  
 in which it was Enacted.

(2) CH. IX.

It is the 48th Canon of that Council of  
 which is generally call'd the *Third*. About  
 when this Council was held, the Schism of the  
 began to break apace, and those who had been  
 up in it came over in great numbers to the  
 on of the Church. This Party of Men, as I  
 before, differ'd nothing from the Catholicks in  
 either of Doctrine, or of Ceremonies, or of Sac-  
 but only they accounted that Party in *Africa*  
 called the Catholick Church, impure, by reason  
 Ill Men that were among 'em, or by reason that  
 the Ministers thereof deriv'd their Ordination  
 shops that had, as was said, been guilty of Ap-  
 the former times of Persecution, and all that  
 to them from the Catholicks they had been wor-  
 tize anew, as coming out of an impure Church.

Now the Bishops of this Council debated  
 themselves how far it was expedient to admit  
 return'd from this Schism to the Church, and  
 Orders. And as for those who having been ex-  
 tiz'd in the Catholick Church, did, after the  
 10 years, revolt to the *Donatists*, and were  
 by them; they agreed that such, upon their  
 the Church, might be admitted to Lay-Com-  
 but never to bear any Office in the Church.  
 case of those that had been born among

# XVI. Councils of Carthage.

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had been in their Infancy Baptized by them, they came to years of Discretion disliked the and came over to the Church, seem'd very

Year after the Apostles 297.

ning these they could not come to any Reso- the present: And therefore they agreed that ce of two of the most noted Neighbouring should be askt in that Matter; and they made in these Words,

## Concilii Carthag. tertii Can. 48.

natists, placuit ut consulamus fratres & consecr- ros Siricius & Simplicianus de solis infantibus antur penes eosdem, ne [leg. an] quod suo non fe- licio, cum ad ecclesiam Dei salubri proposito fuerint parentum illos error impediatur, ne probentur sa- ministri.

ference to the Donatists, it is resolved that we the advice of our Brethren and fellow Bishops and Simplicianus, concerning those only who Infancy Baptiz'd among them; whether in that they have not done by their own Judgment, the their Parents shall hinder 'em, that when they wholesome purpose shall be converted to the of God, they may not be promoted to be Mi- of the holy Altar.

Collection that is called Concilium Africanum, same Canon capitulo 14. Siricius was at this time Rome, and Simplicianus of Milan. So that, as this Canon gives us from it self a clear proof of when it was made, viz. Anno Dom. 397. for 297. was not made Bishop of Milan, till the be- of this year, when he came into the room of use, who died then, and in the beginning of the Siricius Bishop of Rome died.

The answer of these two Bishops seems to have favour of those, concerning whom their opinion ed; for four years after the Council of Carthage 301. es the point absolutely, that such Persons may, be occasion, be promoted to the ministry. The leaving out the digressions, is this.

*Codex Canonum Ecclesie Africanae, Ca*

*Aurelius Bishop of Carthage speaks  
Council, and says,*

*Superiori Concilio Statutum esse mecum recepimus  
nimitas vestra ut hi qui apud Donatistas par-  
tati sunt nondum scire valentes erroris eorum  
& postquam ad aetatem rationis capacem per-  
agnita veritate, &c. ——— recepti sunt. ———  
bio ad officium clericatus tales esse applicanda,  
mo in tanta rerum necessitate nullus est qui  
cedat.*

*Quoniam nonnulli ejusdem sectae clerici cum  
argue honoribus suis ad nos transire desiderant,  
Sed hoc majori fratrum supradictorum consideran-  
tendum censeo. ——— Tantum de hi qui Infan-  
tati sunt satagimus, ut nostrae, si placet, in isdem  
dis consensiente voluntati, &c.*

*You remember that in a former Council it  
solved that they who were, in their Infancy, be-  
were able to understand the mischief of the  
Baptized among the Donatists, and when they  
age of Understanding, acknowledging the  
—— they were received by us. ——— All  
that such may undoubtedly be promoted to  
Offices, especially in times of so great need.*

*Some that have been Teachers in that Sect  
come over with their Congregations, if they may  
the same places among us, &c. ——— But this  
to a farther consideration of our Brethren, &c. —  
Only that they will consent to our determination  
such as were Baptized by them in Infancy, may  
mitted to Orders.*

*This shews plainly that the Donatists as well  
lick, Baptized in Infancy: Only those that had be-  
rized by the Church Party, whether in Infancy  
full Age, they would not receive into their Sect  
giving them a new Baptism, because they judge  
tism given in an impure Church was void, tho  
given in the right Form, and to a Subject never  
pable; for which the Church charged them*

*Anabaptism*, or Rebaptization. And they were Year after the  
time reduced, and came over to the Church. Apostles 300.  
There are added in the old Copies of the said  
Council of Carthage, Anno Dom. 397 some Ca-  
which it is said, It is not certain whether they be-  
ly to the first, or second, or third Council. One  
(3) is for abating to poor People the Fees that (3) Labbei  
ally paid to the Minister at the Baptizing of a Concil. It.  
But it being accounted by the most Learned Cri- Carranza  
be of a later date, and to have been crowded summa Con-  
by Mercator, I shall omit the recital of it. cil. concil.  
The next of the Councils of Carthage, in which we Carthag. Ter-  
mention of Infant Baptism, is that which is tium. It. Gra-  
called the Fifth, and was celebrated three years tian. q. 1,  
Anno Dom. 400. In which there is a Canon that  
provision for the case of such as had been carried  
ptive in their Infancy, into the Country of the  
us, and when they were ransom'd, there was  
their Friends left alive that could certainly tell  
they had been Baptiz'd before their carrying  
not. Such Persons, or their surviving Friends  
were in great perplexity and doubt, whether  
fit that they should be Baptiz'd after their ran-  
or if they were Baptiz'd before their Captivity,  
it would be to Baptize 'em twice; which was  
by all Christians, except the Marcionites, to be  
profanation of the Sacrament. And if they were  
iz'd before, then not to do it now, were to let  
without any Baptism at all. The Words of  
on are these,

*Concilii Carthaginensis Quinti Canon 6.*

*de infantibus quoties non inveniuntur certissimi  
eos baptizatos esse sine dubitatione testentur, ne-  
sunt per etatem idonei de traditis sibi sacramen-  
ndere; absque ullo scrupulo eos esse baptizandos;  
repitatio eos faciat sacramentorum purgatione pri-  
inc enim legati Maurorum fratres nostri consu-  
&c.*

resolved concerning Infants of whose having  
baptiz'd there are no positive Witnesses that can  
tain Evidence, and they themselves are not ca-  
to give any account of that Sacrament having  
been

Year after the Apostles 300, been administred to 'em, by reason of their such be without any scruple Baptized; lest do cause 'em to go without the cleansing of ment. For our Brethren that come from the nians have asked our advice on this question: ransom many such from the Barbarians, &c.

I set this Council at Anno 400. that is the year Apostles 300. And so do all late Writers that set it then, or within a year or two of that time. I note because *Binius* and some other old C it a date that is very absurd and inconsistent, thus, *Circa tempora Anastasii Papae, post consulatum Artici, sexto Kalendas Junii habitum, et 498* about the time of Pope *Anastasius*, after the ship of *Casarius* and *Articus*, six days before the ends of June, in the year 498. But the *Casarius* and *Articus* was in the year 397. And came into the See Anno 398. and liv'd but And *Aurelius*, whose name is among the subscribed this Council, could not live to 498.

So that *Baronius*, *Spondanus*, *Dr. Cave*, &c. Anno 398. *Justellus* and Cardinal *Perren*, & *Schellstratius* this year 400. All in the time of And another thing which confirms its being these years, is the Matter of the last Canon of the different understanding of some words of non, cause the difference in placing it of a year. The Canon is this, *Resolved, That a Petition to the most Renowned Emperors, that all Religion, not only in Images, but in all Places, with or Trees, be altogether destroyed.*

Now all agree, that on the year 399. was general overthrow of the Heathen Temples, and Empire, but especially at *Carthage*, and in St. *Austin* gives (4) the account of it, which is markable.

(4) De civitate Dei. l. 18. c. 53, 54.

The Heathens had had a Tradition very rife that the Christian Religion should last but to be reckon'd from the beginning of it. They upon an Oracle for this: The Oracle had said, that the Apostle being a skilful Magician, had, and cutting in pieces a Child of a year old, and the Limbs of it with certain Magical Rites, strong a Charm for the success of the Christian Religion, that it must now last for so many years as

## VI. Councils of Carthage.

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old : But when that time was expir'd, they  
it presently come to an end. And one may  
by St *Augstin's* words, that the Heathens at  
expected the extirpation of *Christianity* as  
as the Papists do now the extirpation of the  
*Heretie*.

Year after the  
Apostles 300.

It allows them the latest time they could sup-  
the beginning of Christian Religion, viz. the  
that was next after Christ's death. He shews  
years reckon'd from that *Pentecost*, do end in the  
of *Honorius* and *Eutychianus*, which is in our  
reckoning, the year 398. Now, says he, the next  
at, being the *Consulship* of *Honorius* and *Man-*  
*dius*, when, according to that Oracle of Devils,  
of Men, there should have been no such thing as  
Religion in the world, what was done in other  
had not occasion to inquire ; but this I know, that  
age, the most noted and eminent City of all A-  
udentius and *Jovius*, the Emperor *Honorius's*  
did, on the 19th of March, pull down the  
the false Gods, and break in pieces their Idols.  
th time to this present, being almost 30 years,  
not see how much the Worship of Christ's name  
used ? Especially since many of those are become  
who were before kept back from the Faith, by  
becy, which, now the time is past, they perceive  
en a foolish and idle one.

It thinks that this order of *Honorius*, for razing  
Temples, was given by him in compliance  
Petition made by this Council of Carthage ;  
so, the razing being Anno 399, the Council  
been the year before. But others think that  
of the Petition supposes the Temples and such  
places of Idolatry at Carthage to be destroyed  
and that the Bishops desire the Emperor to  
that good work, by extirpating all the remains  
try practis'd with Images plac'd in Groves,

It seems the more probable by the Words of the  
So the Council may be suppos'd to be the year af-  
Emperor's first Order, viz. Anno Christi 400. but  
it appears to have been about this time.

There had been, as it seems, in some Council at  
before that time, a Resolution to the same pur-  
That those who had no certain proof of their  
Baptism

290.

Year after the  
Apostles 290.

(5) Cent. 4.  
c. 9. de Sy-  
nodis. pag.  
866.

340.

Baptism in Infancy should be, for certainty, now. For there is in *Labbe's Collection*, of *Magdeburgenses* (5) at the year 397. set down of a Synodical Letter dated *Casario* and *Auricio* in they complain, *That those things which had ago Enacted in the Council of Hippo had not put in Execution as they ought.* They enjoin execution of them for the future, and to that purpose a Breviate of 'em, being 41 in number: The 40th is given thus, *De his qui nullo testimonio se baptizaverunt, ut baptizentur.* For those that are not any Evidence that they have been Baptized: They be now Baptized.

6. 6. It was not long after these times that First, Bishop of *Rome*, had occasion to consider same case in a Synod at *Rome*; and he has his Epistle on that Subject: Which, tho' it be somewhat later than the Period of time which I have proposed for search, *Leo* being made Bishop of that See in the year of Christ 440, yet it being so particularly relevant to this Matter, I shall here transcribe so much of it as serves this purpose. It is directed to *Neon*, Bishop of *Arles* and is the 37th among his Epistles.

*We have been given to understand by the relation of Brethren, that several Captives, who were carried away from their Parents at that age which has no firm knowledge of things, do, now they are restor'd to their Liberty and they desire the remedy of Baptism. But by reason of the shortness of their Infancy, they cannot remember whether they have received the Sacrament of that Mystery before or after: that by reason of this uncertain state of remembrance, their Souls are brought into danger, for that under pretence of the Grace is denied them, Quæ ideo non impenditur, quia putatur impensa, being therefore not given, because it is suppos'd that they have had it already.*

*When therefore the scrupulousness of some Brethren, not without cause, makes a doubt of administering to Persons the Sacrament of our Lord's Mystery, I have said at a Synodical meeting unto this sort of case in consideration, and set our selves to discuss the point with great diligence, according to the Opinion of every one, and the Judgment of many considering the matter might more certainly fix on the truth. And that God's guidance came into my Mind, the unanimous of the Brethren confirmed.*

then, above all things, to beware that while  
Port of Caution, we do not fall into a failure of  
their Souls. For who would be so addicted to  
us, as to define a thing to be true, which without  
of, be by an uncertain Opinion surmises to be so?  
when neither he that desires the regeneration does  
that he was ever Baptized, nor any one else can  
in Consecration [or, Sanctification] there is no  
think there is any Sin in doing this, when neither  
Consecrated, nor he that Consecrates him, acts any  
just his Knowledge [or, Conscience].

Indeed that it is an inexcusable fault, when, ac-  
the fashion of the Hereticks, which is condemn'd  
Fathers, any one is compell'd to reiterate his Bap-  
th is once for all given to those that are to be rege-  
the Apostolic Doctrine being against such a Practice;  
ing us that there is but one Godhead in the Trini-  
confession in the Faith, and one Sacrament of Bap-  
there is nothing like that to be feared in this  
that cannot be brought within compass of the Crime  
ion, of which we are not sure that it has been

Therefore when any such Case comes before you, first  
the Matter narrowly, and continue your search for  
while (unless the Party seems to be nigh his end) whe-  
be no Body at all to be found that can help out the  
of such a Person that knows not his own Con-  
and if it appear that he that wants, the Sacrament,  
only by a vain surmise, let him come without fear  
ining of the Grace, of which he does not find any Ba-  
at he has had it before. And let us not be afraid  
gate of Salvation to him, who cannot be prov'd  
have entred into it.

It can be prov'd that any such Person has been Bap-  
by the Hereticks; let the Sacrament of regenera-  
no means reiterated on him; but let that only which  
ing there be now added; that he have the impos-  
sands by the Bishop, for the obtaining the Grace of  
spirit.

things, dear Brother, I was willing should come to  
edge of you all; lest while you allow too much to  
the Mercy of God be denied to those that desire  
be ninth before the Kalends of November, in the  
of Martian the Emperor.

The

Year after the  
Apostles 340.

490.

591.

(6) Ep. 52.

Cap. 16.

(7) L. 13.

Ep. 31.

The same question being put to him by the shop of *Narbon*, he resolves it to the (6) same as so does *Gregory* the Great, in the next Age; (7) does the Council in *Trullo*, *Can. 84. Anno 691.*

The *Hereticks* that *Leo* talks of, as reiterating were either the *Marcionites* who gave to some second or third Baptism, tho' they own'd the first been true Baptism; or else the *Donatists*, who thought Baptism to be true, that was not given by such Pure Men as themselves, gave a new Baptism came from any other Parry to theirs.

The Church of *England* is very careful, as to any one go without Baptism, so also not to lose those that have been Baptiz'd already. Therefore when any Person is brought to Baptism, whom they cannot be sure whether he is already baptized or not, they order him to be Baptiz'd with conditional Words preceding the form of Baptism: *art not already Baptiz'd, N. I Baptize thee in the name of the Father, Son, and Holy Ghost.*

1059.

(8) Vide Voss.

sum de baptismo. Disp.

13. Art. 11.

It had been usual to do so for many hundred years before. But *Luther* found great fault with this, and *Vossius* dislikes it, but gives no other reason than that there is no example of such conditional Baptism in Scripture, nor in the Records of the Church.

Which in a case that so seldom happens, is no reason for in the Church of *England*, where it is appointed in certain case, yet that case being rare, very few had occasion to practice it. But it is certain that those who do Baptize in such a case, do understand the condition, tho' they do not express it; for they do so upon supposal that the Parry is not Baptized already.

The next Council of *Carthage* that I know had any occasion to mention Infant Baptism, was *Anno 411* or the beginning of 412, where *Cyprian* was challeng'd for denying original Sin, and thought to scape the Brand of Heresie by declaring, that he thought of Sin in Infants, yet he own'd that they were not to be Baptized. This Council is not in the Volumes, but *Scaliger* preserv'd some of the Acts of it, by quoting the Writings; and I had occasion to recite out of it what is material to this purpose in a Chapter (9) before.

And the next to that was that *Anno 416* at *Carthage*. Letter whereof I shall recite hereafter (10).

311.

316.

(9) CH. V.

§. 8.

(10) CH.

XIX. §. 28.

Et lib. 6.

Capit. Carth.

Magni.

## CHAP. XVII.

*the Decretal Epistles of Siricius  
Innocentius, Bishops of Rome.*

Here never was a greater abuse put upon the Church, and the Learned World than that piece of Forgery of ancient *Decretal Epistles*. The Papists themselves now ashamed to hear 'em mentioned, except whose want of all Shame makes amends for of Learning.

History of 'em in short is this, the ancient Bishops were frequently consulted with by the Councils, and the Bishops of the neighbouring Churches of Conscience, Faith, or Discipline. They wrote answer to such questions as were put to 'em. In the latter end of the fourth Century there began a custom of registering and preserving these Letters as Archives of that Church. This was in the following manner, and to be of great use; for these Letters served as Guides to Bishops for precedents, when their Judgments were desired in the like Cases.

In many Ages it came into the Mind of some of them, to think how great pity it was that that custom of registering those Letters had not began sooner, when there were none extant in the Registers that were current about the time I mention'd.

They say that they took to make up that deficiency, as that the mention thereof must make a blush, whenever the Credit of his Religion is impeach'd by a Heathen. Some among 'em that had no regard to true or false, put in practice that foul Artifice, which is used by Faithless and Fabulous Historians; when they would set forth the Antiquities of their Country, and find no Records nor trace of Kings so ancient as they could wish, do make out of their own Brain a succession of Times, Names of Kings, Accounts of Wars, Conquests, as far back as they please to feign. Of which see instances in the Fabulous Histories of the Britons, Scots, Egyptians, Chinese, &c. This is

Year after the  
Apostles 284.

is scandalous and hateful enough in Secular But in the concerns of Religion, is the highest impiety and mischief.

Finding that their Bishops of the first Ages of these *Decretal Epistles* upon Record, as the following ones had, they made some for 'em, and put out under their Names. And as there was a wretched State of that Church at the time when these were forged, the Authors of 'em fail'd not to make the Popes say all that they had a mind they should. So that, you shall there frequently find some of the Primitive times, who was in a Humble, Poor and Persecuted Bishop, strutting and pouring about the Supremacy of his See, and the Worship due to Holy Images, &c.

When any thing is discover'd and made plain apt to wonder that it was not discover'd sooner, at a time of great Ignorance and Barbarity, when forged Epistles were put upon the World. At the beginning of the Reformation the Protestants were puzzled with 'em. They saw plain enough corrupt Doctrines and Practices then received for their Foundation in the Scripture, nor in the Writings of ancient Christians for several Ages; but they knew not what to say to these Epistles, many of which were in and nigh the times of the Apostles, and yet 'em rank Popery. Those first Bishops of old, *Anaclet, Evarest, Alexander, Xystus*, and the tyrant *Telephorus*, &c. did there all speak the Language of *Gregory the VII.*

'Tis true that here and there one of the bold and most Free Men among the Papists themselves before that time declar'd their Objections against these Epistles. For Example, Cardinal *Cusanus* had shewn by plain proofs that the Charter of *Constantine's Donation* was a Forgery, adds, (11) *As for some other of the large Writings attributed to Anaclet.* For the Letters themselves examined. But these Exceptions of one or two avail'd nothing against the general Vote; they were universally receiv'd, the Canonists made constant use of them, and the Canon Law of that time was in great measure made out of 'em.

1334.

(11) De Concordia Catholica, l. 3. c. 2. *some other of the large Writings attributed to Anaclet. For the Letters themselves examined.*

exclaim'd against 'em after his way, and call'd  
 and the whole Body of the *Decretals* to be pub-  
 lish'd; but he had not Learning enough to trace  
 the Forgery of 'em. But Bishop *Jewel* being  
 his Adversary *Hurd*, who had press'd him  
 out of them, made use of his skill in Ec-  
 clesiastical History to disclose plain proofs of Forgery in  
 'em. And the Criticks since, both those of the  
 old Reformed Church, have, by a particular  
 reason put it out of doubt, that all of 'em, be-  
 sides I spoke of, are spurious. And have  
 never mentioned by any Writer of any Anti-  
 quity, nor in the Style that was in use in  
 the *Roman Empire*, but in that of the *Barba-  
 rians*. The dates of almost all of 'em are inconsis-  
 tent with History. The ignorant forger has made most  
 mistakes of Men and Things, Customs and Forms  
 not in being at that time. Beside, that each Bo-  
 ok in it self some particular proof of its being

now that which the Criticks and Learned Men  
 mention, is, that the Epistles of Pope *Siricius*, who  
 Bishop Anno 384, are the first of all the *De-  
 cretals* that are genuine, i. e. that were really  
 the Men whose name they bear. 'Tis true, that  
 Epistles extant, one of *Clement*, out of which I  
 have taken, CH. i. §. 1. and some of *Cornelius*,  
 and two more, which are undoubted, and are  
 valued by all the Ancients; but the  
*Decretals* took no notice of them; either  
 they were nothing for his turn, or perhaps he  
 was ignorant as not to know of 'em. Those which  
 are of more use to the design of the Court  
 are otherwise of no worth. The Church of *Rome* affords in all but a  
 few Writers of any Antiquity. And if she be  
 so, she was in those times outdone by many  
 others, for number of Learned Men. Since  
*Hermas*, who liv'd in the Apostles time, and  
 who had his Education in that Church, there  
 is one that I have had occasion to mention in  
 this *Siricius*.

Year after the  
 Apostles 384.

1417.

1436.

Non amodo.

Year after the Apostles 284. §.3. He has several Epistles extant that are mention'd by Writers so Ancient and so Learned to be impos'd on by the foremention'd Forgers. marks of Popish Worship that are so frequent in the forged Epistles, are all vanish'd again in the *Siricius* and *Innocent*, and of several Popes that follow them. That which I have occasion to quote is of 'em, which is written to *Himerius*, Bishop of Tarragona in Spain.

He gives him several directions about Ecclesiastical Matters, and finds fault with many things of the Information he understood to be manag'd in that Church. It is divided into 15 Chapters or *graphis*; whereof the second is this.

*Siricii Episcopi Decretalis Epistola pro titulo secundo.*

*Sequitur de diversis baptizandorum temporibus, nuncupque libitum fuerit, improbabilia & emendanda; quæ à nostris consecratoribus (quod communiter non ratione auctoritatis alicujus, sed sola ratione sumitur. Ut passim ac liberè natalitia Christi, Petri & Pauli, & Apostolorum seu Martyrum signum nec non & Agnitionem plebes baptismi mysterium. Cum hoc sibi privilegium & apud nos & apud Dominicum specialiter cum Pentecosta sua Pascha Quibus solis per annum diebus ad fidem consummationem baptismi tradi convenit sacramenta. Hi electi qui ante quadraginta vel eo amplius diebus derint, & exorcismi quotidianisque orationibus juncti fuerint expiari, quatenus Apostolica illi præceptio, ut expurgato fermento veteri non in conspersio.*

*Sicut ergo Paschalem reverentiam in vultu minuendam, ita infantibus qui necdum loqui potestatem, vel hi quibus in qualibet necessitate baptis- unda baptismatis omni volumus celeritate ad nostrarum perniciem tendat animarum. A vancibus fonte salvari exiens unusquisque de se- num perdat & vitam.*

*Quicumque etiam discrimen naufragii, bap- cussionem, obsidionem ambiguum, vel cuiuslibet con- gritudinis desperationes inciderint, & sibi unum*

poposcerint subveniri, eodem quo poscunt mo- Year after the  
poru expetit. a regenerationis premia consequan- Apostles 2841

is also a blameable disorder which ought to be  
ended, in Baptizing at various times as every one  
which our fellow Bishops among you do ven-  
practice, as I am something vex'd to hear, nor  
of any Authority, but by meer Rashness. So  
numbers of People do, as you say, receive  
Baptism, some at *Christmas*, some at the *Epiphany*,  
on the holy days of the Apostles and Martyrs.  
not only in our Church, but in all Churches;  
at *Passover* [*viz. Easter*] together with its Pen-  
tes peculiarly challenge this Privilege to it self.  
In days of the year alone it is fitting that the  
Sacraments of Baptism should be given to those  
who are to the Faith. And that those only should be  
who have given in their Names forty days  
before, and have been cleansed by Exorcisms  
[*Exorcisms of the Devil and Wickedness*] and day-  
s and Fastings, to the end that that precept  
of the Apostle may be fulfilled of *purguing out the old*  
*that there may be a new lump.*

Therefore I affirm that the respect due to the Feast  
of Easter, ought by no means to be diminished; so my  
intention is, that as for Infants, who by reason of their  
being not yet able to speak, and others that are in  
need of necessity, they ought to be reliev'd with all  
possible haste, lest it turn to the Perdition of our own  
souls, if we deny the Water of Salvation to any one  
in need, and they departing this Life, do  
lose their Kingdom and their Life.

They also shall be in danger of Shipwreck, or  
assaults of Enemies, or of a Siege, or shall be  
sick, or shall die of any bodily Sickness, and shall desire to  
be baptized with that which is the only armour of our  
salvation, [*Religion*] that they have the gift of Regene-  
ration, which they desire, the same moment that they

lay down this the more at large, because we see  
that at the same time when they insist upon those  
moral, and personal Qualifications of the adult,  
except the Case of Infants. 'Tis common for  
Antididactist Writers to quote such Passages as  
part of this, taken by it self, would be, as Te-

Year after the  
Apostles 284.

stimonies, that such Authors allow'd no Baptism to Infants, because they require those preparatory all that are to be Baptized. This I have seen a hundred times, when the same Author that is sometimes in the same Treatise, as here; and in other parts of his Works, shew that Infants be Baptiz'd, as being in a Case that is exempt from the general rule that requires Faith, Prayer, Repentance, and other personal Preparation. 'Tis no wonder then thus with other Books, when they can hardly do it with the *Catechism* of the Church of Rome, which requires *Repentance* and *Faith* of Persons to be Baptiz'd, but shews by the next Words, that of *Infants* is an exempt case. This practice is always so palpable, yet is in effect always such that with which *Wills* charges *Danvers*, (12) writing the Canon of a certain Council as Enjoining *none should receive Baptism without rehearsing the Creed and Lord's Prayer, and stopping there; when the Words are, Except those who, by reason of Age, are yet speak.*

(12) Appeal  
to Baptists a-  
gainst H. D.  
Chap. 1.

That which *Siricius* here says, that it was the custom of the Church of *Rome*, and of all other Churches to give Baptism only at *Easter* and *Whitsontide*, to *Infants*, sick People, and other such extraordinary Cases may be prov'd from a great many other Authors. I mention no more but *Tertullian*, for his Antiquity says, (13) *The most solemn time for Baptism is that which time the passion of our Lord, into which was baptized, was performed* — After that the Church affords a large time for ordering the laity. — But yet every day is the Lord's. Any hour, any place, ever is capable to be made use of for Baptism. There may be some difference as to the solemnity, there is no difference as to the Grace given.

(13) De bap-  
tismo c. 19.

§. 4. I said that this Epistle appears to be genuine, among the others of the foregoing Collection, by the mention that is made of it, by Authors ancient and so Learned, as not to be impos'd on by any Forgery. This very Passage of it is quoted by *Hilary* *mensis* (14) *Anno 835.* and by the Council of *Trullo* *Anno 845.* And I suppose other parts of it have been quoted by earlier Writers, which I have not occasion to observe. The pretended *Isidore*, out of this Shop the Forged Collection of Epistles is sup-

735.  
(14) Opuscu-  
lo. 55. Capi-  
tulum, cap.  
31.  
(15) Can. 12.

Year after the  
Apostles 284.

me, liv'd about these times, and seems to have  
temporary with *Hincmarus*, but something the  
as all forged Works do require some time af-  
t hatching, to be known, or at least to gain  
irity; there is no likelihood that so Learned  
*Hincmarus* especially was) should quote any  
a dependance on so fresh an Imposture,  
when neither he nor the Council do quote it  
idore, but as an Epistle generally known in the  
and besides, the Learned Criticks, *Quesnellus*,  
c. that do question one of *Siricius's* Epistles,  
to be suspected of Forgery for reasons they  
ake no question of this.

II HO (vi)  
2-2

aid Quotations of *Hincmarus* and *Concil. Tri-*  
also appears that the custom of limiting the  
adult Persons to *Easter*, and the times afore-  
mued in the Church till their time, and it did  
omething longer. But of later times we hear  
f it. I suppose, because the Baptisms of a-  
s grew to be very few; the Heathen Nations  
become Christian; and hardly any but In-  
g Baptiz'd, which were not contain'd in that  
it was but about 300 years after this time that  
*Macensis* writing against some that at that time, 1030;  
130. set up a Doctrine, that Baptism given to  
is no Baptism, oppos'd to 'em this among o-  
That if it were so, then, where all Europe  
ver a Person now for 300, or hardly any for 500  
ix'd otherwise than in Infancy, it has had no  
ssian in it. The place I quote more large-  
(16)

(16) Pt. 2;  
CH. VII. §.

is order of the Ancient Church, that no adult  
cept in case of necessity, should be Baptiz'd.  
ese set and appointed times, was made for  
od and weighty reason, viz. because there  
o much care likely to be taken of his Instru-  
Examination if he were Baptiz'd at some o-  
of the year alone by himself, as there was if  
aptiz'd at *Easter*, when the other *Catechumens*  
aptiz'd. Because for some Weeks before *Ea-*  
linisters of the Church made it their business  
se, Examine and Prepare the Candidates for  
They were to give in their names forty Days  
and they were to be able to repeat the  
e, and to give account of their Faith twenty  
N 3 Days

Year after the  
Apostles 284.

Days before (something more or less, according to the Canons of the several Churches) and the People together to hear these Examinations and the care was taken that they did spend the Prayers, Fastings, and such other holy Exercises fit 'em for so great a change of their State, because there were at *Easter* a great number and the spiritual good of the Church did in measure depend upon their doing well; it was an occasion weighty enough to require that the Church should at that time pray and fast with them, as I quoted out of *Justin Martyr*, *are directed to pray, and ask of God with Fasting the forgiveness of their former Sins, and we also pray and fast with them.*

(17) CH. II.  
§. 2.

And this, I believe, was none of the reasons of keeping the fast of *Lent* before *Easter*.

And we see also to this day some remains of catechizing used then; for tho' the Church of *Rome* now appoint catechizing all the year long, yet the Curates therein omit it all the year, except the *Lent*, but at that time that Office is by old custom on Foot. It was to prepare the Candidates for baptism at *Easter*, that the *Lent* catechizing was used.

Also in the Liturgy of the same Church, and of the Church of *Rome* the Collect for the third Sunday after *Easter*, remains in that Form which seems to have been compos'd at first with a particular respect to baptiz'd Persons. *Almighty God, who shewest to the blind in error the light of thy truth, so the intent is that they may return into the way of Righteousness; give all them that are admitted into the fellowship of thy Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, thro' our Lord Jesus Christ.* A good Prayer at all Times, and for all Persons, I believe (the first composing it for that Sunday) regard to the *Neophytes*. The Collects for *Easter* the two Sundays following, referring to the *Resurrection*, the next was for them.

§. 3. The 9th Chapter or Canon of the same *Siricius*, is, to blame the People of *Spain* for changing the Ministry some such as had been but lately converted to the Christian Religion; and he gives them correction.

# XVII. Innocentius the First.

183

que igitur se Ecclesie vovit [i. vover] obsequiis, Year after the  
 ante pubertatem annos Baptizari & Lectionum Apostolicas  
 ministerio sociari.

that devotes himself to the Service of the Church,  
 to be Baptized [i. e. ought to be one that was Bap-  
 tized in his Infancy, before ripeness of Age, and im-  
 mersed in the Office of the Readers.

There was a little after repeated to the People of  
 Innocentius, in Words just to the same pur-  
 pose a little plainer, which I shall recite pre-

After Siricius, Anastasius sat but about 3 or 4  
 years and was succeeded by Innocentius the First. He  
 had been a Man of note in the Church before the  
 year, for it was in the year 402 that he was made  
 Bishop of Rome. He also has some Decretal Epistles (be-  
 long to the Council of Carthage, which I shall cite  
 here) that mention Infant Baptism, and are by all ac-  
 counted to be genuine.

The first is written to Decentius, Bishop of Eugubium,  
 concerning his Resolution in several things, wherein he  
 demanded it: Whereof the third is, that tho' the Pres-  
 byters might Baptize Infants, yet only Bishops might  
 give them the Chrism, or anointing on the Forehead,  
 which was in those times given after Baptism: It is as

## Decretalis Innocentii ad Decentium. Can. 3.

signandis vero infantibus, manifestum est non ab  
 Episcopo fieri licere. Nam presbyteri, licet sint  
 pontificatus, pontificatus tamen apicem non habent. Hæc  
 pontificibus solis debent, ut vel consignent vel para-  
 spiritum tradant, non solum consuetudo Ecclesiastica  
 præstat, verum & illa lectio Actuum Apostolorum, quæ  
 Petrum & Joannem esse directos qui jam bap-  
 tizantes spiritum sanctum. Nam presbyteri seu ex-  
 copum seu presente Episcopo cum baptizant, Chris-  
 matis ungere licet, sed quod ab Episcopo fuerit  
 signum; non tamen frontem ex eodem oleo signare,  
 debetur Episcopis, &c.

Year after the  
 Apostles 300.

Year after the  
Apostles 300.

(18) Act. 8.  
14.

(19) Pr. 3.  
CH. IX. §.  
8.

As for the anointing of Infants on the  
with the Chrism, it is plain that that  
done by none but the Bishop. For  
tho' they be as Priests, yet they have not  
eminence of the chief Priests. And that is  
for the chief Priests only, either to anoint  
Forehead, or give the Holy Spirit, appears  
the custom of the Church, but also by that  
the Acts of the Apostles, which tells (18) us  
and John were sent to give the Holy Spirit  
as were already Baptiz'd. For when Peter  
give Baptism either in the presence of the  
out of his presence, they may anoint the Bap-  
sons with Chrism, provided it be such as  
Consecrated by the Bishop; but they must  
the Forehead with the same; for that is  
the Bishops, &c.

Tho' this place do not mention the Baptism  
Infants, yet it plainly supposes it. The Ch-  
never given to any till they were Baptiz'd.

The rule that he sets here that none but  
must give the Chrism on the Forehead, was  
nary and general rule of that Church; but yet  
with in the case of want of Bishops, or their  
doing their Office, as I shew hereafter (19).

§. 8. The other passage of Innocentius, which  
same effect with that which I recited from Siricius  
his 24th Epistle, which was written to a Synod  
at Toledo; whereof the 3th Chapter is a rule  
the Qualifications of such as were to be adm-  
the Ministry. He had determin'd in the forego-  
nons, that no Lawyer, Soldier, or Officer of the  
poral Court, should be received to holy Orders,  
gives the Qualifications following.

*Epistola Innocentii primi ad Synodum  
nam Can. quintus.*

Quales verb eligendi sunt in ordine clericorum  
forma declarat; i. e. qui ab ineunte ætate baptizati  
& Lectorum officio sociari, vel si majores sunt cum  
Dei gratiam consecuti, statim se Ecclesiastici  
mancipaverint. Et si uxores habuerint, querendum  
rem: virginem habuerint: Quia scriptum est in

# VII. Innocentius the First.

385

*uxorem virginem accipiat sacerdos: Et alibi, Year after the  
neī semel nubant. Neque qui duas uxores habue- Apostles 390.*  
Paulus Apostolus ait: *Unus uxorū virum.*

to the Qualifications of such as are to be chosen  
Ministry, there is a certain rule, viz. That they  
have been Baptiz'd from their Infancy, and  
Educated in the Office of Readers: Or, if  
older before they obtain'd the Grace of God,  
they be such as did presently upon it addict  
to Offices of the Church. And if they have  
es, it must be inquir'd, whether they Married  
For it is Written in the Old (20) Testament, (20) Levit.  
ake a Wife in her Virginity. And at another 21. 13.  
my Priests Marry but ones. Not one that has  
Wives: For St. Paul says, (21) The Husband of (21) 1 Tim.  
3. 2, 12. Tit.  
1. 6.

been often enough said already, That there  
hose times, besides those that were Baptiz'd  
, several that turn'd from Heathenism to Chri-  
their ripe Age; such the Canon would not  
put into Holy Orders; but only such as  
rized in Infancy, unless those so converted  
n their first coming to the Faith, addicted  
to the service of the Church, in the lower  
To prevent the inconvenience mention'd by St.  
referring Novices, (22) or Neophytes, i. e. Per- (22) 1 Tim.  
ely Baptiz'd or made Christians. 3. 6.

he latter part of this Canon takes St. Paul's  
1 Tim. 3. 2, 12. and Tit. 1. 6. for the Quali-  
a Bishop or Deacon, viz. That he should be  
d of one Wife, in that sense in which all An-  
es generally take it, that no Man that has been  
ried should be admitted to Holy Orders.

CHAP.

## C H A P. XVIII.

Out of Paulinus Bishop of Nola  
another Paulinus, Deacon of the  
of Milan.

**P**aulinus, Bishop of Nola, had been a  
Man, during which time he had a  
Mind to Poetry and Oratory; after  
a Christian, he made use of those Faculties  
ous Subjects. And Sulpitius Severus, who  
Church, desired him to compose some  
Sentences to be written in several places of  
and particularly at the Font, or place of Baptism.  
linus sends him a Letter in Answer, containing  
such Sentences: It is,

*Epist. 32. quæ est duodecima ex illis  
ad Severum.*

And in one of 'em compos'd in Verse  
there is this Distich,

*Inde parens sacro ducit de fonte sacerdos  
Infantes niveos corpore, corde, habitu.*

'The Priest from th' holy Font do's

'In Body, in Soul, in Garments

As he refers to the cleanness of the Body,  
in the Font, and of the Soul, on account of the  
ness of Sins granted in that holy Sacrament; he  
speaks of the whiteness of their Garments, in  
to the custom then us'd all over the Church  
thing the new Baptiz'd Persons, whether  
grown People, in *Albes*, or, white Garments.

there were not Testimonies enough of the  
Baptizing Infants in this Age, this alone  
be sufficient to prove it. For there being  
at the word *Infans* singly mention'd, with-  
other Circumstances setting forth their Age;  
being a custom about these times of calling by  
orical Speech, all the new Baptiz'd Persons,  
whether they were Young or Old: It is a que-  
ther *Paulinus* did by that word intend to re-  
Sense to Infants in Age, or whether he meant  
describe the Procession of the Priest leading  
out a number of new Baptiz'd Persons in ge-  
their *Albes*.

there was such a custom of calling new Bapti-  
ms, by the name of *Infans*, about this time,  
several Instances. *Gaudentius*, who was Bi-  
rescia, about this time, has an Oration, or Ser-  
in which he thus bespeaks the *Novices*, or new  
Persons, *You are put in mind by the name of*  
*which you are called, that you are by your Bap-*  
*terated and born a-new; and therefore if any of*  
*are Married, &c.* Also *St. Austin* has a Sermon  
arse intitl'd, *Ad Infantes*, To the Infants, i. e.  
gregation of Persons then newly Baptized.  
does not at all invalidate the Testimonies  
ave been given for Infant Baptism; for in all  
e quoted, except this and one or two more,  
beside the word *Infans*, some Circumstance that  
y the Speech to be about Infants in Age. It  
nfirms the thing, and is it self a Testimony; for  
n of the Name was, that the number of Chri-  
ng now much increased, and the Baptism of  
Infants being more frequent than of Elder  
ew converted, these latter had the name of  
allusion to the former.

(1) Orat. 8.  
ad Neophytos?

*de obitu Celsi pueri.* On the Death  
of *Celsus*, a Child.

*Celsus* was a Child very dear to his Parents,  
at seven year old, or when he was newly en-  
his 8th, as appears by some passages of the

Year after the  
Apostles 293. His Parents were so overmuch concern'd  
that Paulinus found it necessary to write  
a Consolatory advice; it is written in Verse  
first Distich follow these two,

*Quem Dominus tanto cumulavit munere  
Ut rudis ille annis, & novis tres aequi  
Atque bis infantem, spatio ævo, & fœtus  
Congeminata Deo gratia perveheret.*

\* So great a Favour Christ did to him  
\* That he, escaping all the snares below  
\* Should hence so Young, and fresh from  
\* Two Graces do his Infant Soul commend  
\* So little sullied, and so lately clean'd.

This Quotation is not fully to the purpose  
the Pædobaptists or Antipædobaptists; for they  
inquire why this Child's Baptism was delay'd  
as till he was almost seven years old; and  
why he was Baptiz'd so soon. And there is  
such account of the Condition of his Parents  
tisise either of 'em. They might perhaps be  
himself was, lately converted, or it might  
red by Negligence and Procrastination. So  
somewhere, but I have forgot where, speaks of  
years as the soonest that People were ordinarily  
on their own Profession; yet at another place  
his Adversary would prove that unbaptized  
might go to Heaven, by the instance of Diogenes  
Boy born of Heathen Parents, and dying at  
old, whose Soul was said in a certain Story  
have been seen in Heaven in a Vision, by his  
her Prayers; he says, *It is not impossible but that  
Age he might have been Baptiz'd at his own choice*  
place I have occasion to recite hereafter (1).

(1) CH. XX. It is plain enough by what has been said,  
§. 3. ordinary time of Baptizing Infants was within  
time after their Birth. And the Antipædobaptists  
pose, do not think a Child of seven year old,  
than a mere Infant.

from that I mention'd of calling new Baptiz'd after the  
the name of *Infants*; is alluded to here: *Apostle 293.*  
us calls this Child, *in infantem*, in two re-  
infant, *viz. spatio ævi & fonte lavacri*; an In-  
e, and an Infant as newly Baptized.

has some Letters and Tracts attributed to  
are spurious; but this is recited among his 395.  
Gennadius, in these (3) words; *Paulinus, Bis (3) Catalog.*  
la, in Campania wrote many things in way of *virorum illu-*  
and a Consolatory Tract to Celsus, in form *Striana.*  
ph, on the death of his Christian and Baptiz-  
full of Christian hope, &c.

*Epistola ad Hieronymum de duabus Qua-*  
*estionibus apud Hieronym. Ep. 153.*

Paulinus in this Letter desir'd St. Hieron's Opi-  
e meaning of two sayings which the Scripture

what is said, *Exod. 9. 12.* He asks, *Why*  
[at sense] *Pharaoh's heart was hardened by God?*  
how that which the Apostle says, (4) is to be (4) *Rom. 9:*  
*It is not of him that willeth, nor of him that*  
*of God that sheweth Mercy; which seems to*  
Free-will.

er was concerning that Text, *1 Cor. 7. 14.*  
*your Children unclean, but now are they holy.*

Paulinus asks this question,  
*sancti sint qui de fidelibus, id est, de bapti-*  
*antur; cum sine dona gratia peccata accipere*  
*se esse non possunt?*

those Children that are born of Fidel, that  
ptized Parents, are Holy; whenas, without  
of Grace [of Baptism] afterward [*viz. after*  
h] received and preserved, they cannot be

ns at this place to have taken the obvious  
Paul's Words to be, that the Infants of Chri-  
ts are holy from their Birth, and desires to  
t Holiness this is that St. Paul ascribes to 'em  
Birth, since tho' the Parents be Baptized  
yet unless the Children also be themselves  
they cannot be saved.

This

Transferre the  
Apostol. 193.

292.  
C. (3)  
C. 193.  
C. 194.  
C. 195.

This is the most material of the Evidence from him on this Subject; for if it be concluded here, that Infants cannot be baptized out Baptism, it will undoubtedly follow in sense, that they ought to be Baptiz'd without it. This Letter of Paulinus is not extant, of, and perhaps was never published. But St. Hieron's Answer to it, which is his Epist. 157. recites out of it what I have here set down.

He makes his Answer very short, and the reasons which he gives: One was, that by that sailed for the West, he had so many of this nature to send, that he could not bestow on any one; but was forc'd to write whatever *tempore* into his Mind. The other was, that as a Critick as Paulinus, he did not dare write a Letter, in which the more faults would be shewn us by the way, how diligent he was at that time in seeking to have the true sense, and of how great repute St. Hieron's Letters when Paulinus, and so many others, sent Letters to him to desire his opinion.

St. Hieron refers him for an answer to his Question to Origen's Book *cap. 22. 23.* which he newly Translated into Latin, and whereof he has a Copy in Pammachius's hands, to whom he dedicated and sent it. And for the second is this,

Of your second question Tertullian has a Book *de Monogamia* [leg. *de Anima*] holding Children of Christians are styled Holy, as being [or, Expectants] of the Faith, and not polluted with filthy or crumpey.

Also you may mind that the word of the Tabernacle being called Holy, and many other of the Ceremonies; whereas nothing can be proper but what has Sense, and fears God. It is therefore of Scripture sometimes to call these Holy, that are and purified, or exiated from uncleanness, as it is said to be Sanctified [or, made Holy] from uncleanness.

I intreat you not to impute to me either a wrong Interpretation; for God is witness to my that the hurry I have mention'd to you, has hindered so much in setting on, or attempting the task.

*And you know nothing is done to any purpose* Year after the  
 Apostle 293.  
 had some reason to make an Apology for  
 and perfunctory an Explication; yet as it is,  
 that he, as well as *Paulinus*, thought that such  
 could not be call'd Holy in any such sense as  
 to save 'em to Salvation, unless they were Baptiz'd.  
 He had thought they could, the ready way to  
*Paulinus's* doubt, had been to answer so to the  
 ing this, How they are Holy from their Birth,  
 their Baptism they cannot be say'd. But he

referring him to *Tertullian's* account of this place  
*de Anima*, which I recited before, (5) where  
 states the Text in this Sense, They are Holy,  
 they are design'd for Holiness; for, as for any other,  
 our Lord has determin'd, that without Baptism  
 enter into the Kingdom of God, (6) which is  
 to say, None shall be Holy.  
 giving some instances where the word Holy is  
 to some things that are not capable of Salva-  
 of moral Good or Evil.

and many that have followed him, have hold-  
 on that Explication which *Paulinus* durst not  
 nor *St. Hierom* advise, and which *Tertullian* dis-  
 They have determin'd, that a Believer's Child  
 is born to Salvation, whether it be Bap-  
 not; that Baptism is to be given it, in-  
 only as a seal of that Holiness, which it has  
 want before it be Baptiz'd. And to this pur-  
 they expound that Text, *John 3. 5.* of any  
 other than of Baptism; And many of 'em have  
 d that the Authority of Baptizing Infants is  
 only on that Birth Privilege which they have  
 and that no other Infants than such as are so  
 their Birth, may, or ought to be Baptiz'd;  
 doctrine involves the Baptizer in endless Sam-  
 which Infants he may Baptize and Which not,  
*Seilingfleet* has largely shewn in the Book re-  
 fer'd before (7).

at has read the foregoing Chapters, is by this  
 fied, that all the Ancients understood our Sa-  
 words, *John 3. 5.* of Baptism, or will be, by  
 all produce; (8) and that they never refus'd  
 a Child on account of their Parents Wicked-  
 ness,

(5) CH. IV;

CH. (61)

CH. 12. 2

CH. 11. 2. X

CH. XV. 2. X

(6) *John 3. 5.*

CH. 12. 2. XIX

Year after the  
 Apostle 293.

(11) *Centurion*  
*Antiochus*  
*proph. Isaiah*

(12) *Pr. 2.*  
 CH. III. 2. 2

(7) CH. XI.

S. 11.

(8) See Pr. 2.

CH. VI. S. 1.

Year after the nesi, or even Heathenism or Infidelity, were offer'd to Baptism by such as were the  
Apollis 293. ers of the Child (9).

(9) See Pt. 2. Much less do the Explications given by  
 CH. VI. §. ents, of the Holiness here spoken of, fit  
 10. that jejune one given by some Antipodes  
 St. Paul should mean no more but that the  
 Believers, tho' one of the Parents do con-  
 believe, are Legitimate and not Bastards; who  
 made merely to serve a turn.

On the contrary, the general vein of an-  
 tations, is, to understand by this Holiness,  
 Holiness, either as given, or design'd to be  
 (10) CH. IV. has appear'd partly by this Quotation, and  
 §. 12. CH. thers given before (10) and will more fully  
 XI. §. 11. where I mean to confer together all the  
 CH. XV. §. 2. positions of this Text that I know of (11).  
 (11) CH. (12)  
 XIX. §. 19.

### Paulinus in vita Ambrosii

Year after the §. 6. The other Paulinus was a Deacon of  
 Apostles 297. of Milan, that ministr'd to St. Ambrose in his  
 and after he was dead, wrote the History of  
 which is commonly Printed with his Works.

(12) Censura *mus* takes this Piece for a Forgery (12) of late  
 operibus Am- because many of the Passages he relates, both  
 brosii præfixâ. the Fabulous Stories of the Monks; and I am  
 of his Opinion, partly for his reason, and partly

(13) Pt. 2. nother that I mention hereafter. (13) It must  
 CH. III. §. 9. so, or else this Paulinus must have been a  
 and credulous Man. Neither would I let  
 Passage here following, which seems as fabulous  
 as any of 'em, were it not that most of the  
 and Learned Men have an Opinion of the Au-  
 thors of the Tract, and do commonly quote it.

He relates a great many different occasions,  
 St. Ambrose's Ghost or Shape appeared to ser-  
 vants, after he was dead; and, among the rest,  
 having departed this Life on Easter Eve, his  
 carried and laid in the great Church.

*Ibique eadem fuit nocte quam vigilamus  
 Quem plurimi infantes baptizati, quum & fontem  
 viderunt: Ita ut aliqui sedentem in Cathedra  
 dicerent; alii vero ascendentem sui parentum*

ed illi videntes videre non poterant, quia mun-  
as non habebant.

there it was that night which we spend in  
at Easter [that was the night before Easter  
which, in the Primitive times, the whole body of  
le did always sit up all night in the Church as  
ayers.] And a great many of the Infants that  
aptized [on Easter day] saw him as they came  
in the Font, some of 'em saying, There he sits  
shop's Chair: Others of 'em shew'd him to their  
pointing with their hands, that he was going  
the steps: But the Parents looking, could not  
because they had not their Eyes cleansed [or  
d.]

you have the Story, such as it is, grounded  
on the superstitious Conceits of Women and  
yet it shews that there were Children among  
were Baptiz'd on that day. He calls 'em Infants,  
of 'em could not be absolute Infants, for he  
their speaking: They seem to have been lit-  
carried in their Parents Arms, or lead in their

Infants, according to this Story, being by their  
just then received, clear from all Sin, had their  
lightened to see this Miracle; but their Parents  
een since their Baptism stained with many Sins,  
capable of it. They called Baptism, both in  
ture times, as appears from Heb. 6. 4. and also  
imes, φωτισμός, the Illumination, or enlightening

on. But most of the Managers of the  
of Note before the world.  
The Man that I named were the only  
the Pastor had, but a considerable number  
People was brought over to another  
mons. They argued, that the Doctrine of  
Sin and natural Corruption, by which Part  
posed to be brought under a necessity of being  
CHAP. I. On the Heart and Justice of  
gives us our Being; and that Argument was  
among the vulgar.

Consequently to this they said that Baptiz-  
tains was not for any Sin they had, but to  
advance into the Kingdom of Heaven:  
said that Children, who they were not before  
have an Eternal and happy life; not in the  
Book

C H A P. XIX.

Out of St. Hierom and St. Aus-  
ter the rise of the Pelagian Con-  
sie; as also out of Pelagius, Ce-  
us, Innocent the First, Zo-  
Julianus, Theodorus Mopsu-  
sis, &c. And out of the Council  
Carthage, Diospolis, Milevis,

§. 1. **A** New Heresie happening in the  
this time, gave more occasion to  
Infant Baptism than ever had been.  
Not that any of the Parties disapproved it; but  
em held that there is no original Sin in Man  
that brought in much discourse about their  
Pelagius, a Monk, living at Rome, was the  
of this Heresie; at least the first Promoter of  
West. And one Celestius, another Monk, was  
Abetter; and afterward, Julianus a Bishop, and  
was a Deacon. It was not started till the year  
410. But most of the Managers on each side  
of Note before the year 400.

The Men that I named were the only  
the Pelagian side, but a considerable number  
People was brought over to incline to their  
nions. They argued, that the Doctrine of  
Sin and natural Corruption, by which Persons  
posed to be born under a necessity of sinning,  
a reflection on the Honour and Justice of God  
gives us our Being; and this Argument was pre-  
mong the vulgar.

Consequently to this, they said that Baptism  
fants was not for any Sin they had, but to pre-  
admittance into the Kingdom of Heaven: and  
said that Children, tho' they were not baptiz-  
have an Eternal and Happy Life; not in the Ki-

indeed, because our Saviour, *John* 3. 5. had Year after the  
 and the contrary, but somewhere, they knew not Apostles 310.

with the rest of their Opinions, is briefly set  
*St. Austin lib. de heresibus c. 88.*

for better apprehending the sense of the Quotations,  
 I shall produce, a short History of the steps and  
 of this Sect would be useful, which is also the  
 necessary, because a late Author has wrote the Hi-  
 very partially for those Hereticks; pretending

(1) an abstract of what Bishop *Usher* had Col- (1) *Bibliothèque Universel.*  
 of this History, he has pick'd out of it for T. 8.

part only such Circumstances and such Sayings  
 as taken by themselves, sound most favoura- (2) *Britannica*  
 am, and such of *St. Austin* and *St. Hierom* as *Ecclesiarum*  
 liable to Exception.

Great pity that among all the learned and true *Antiquitates*,  
 of *Pelagianism*, only that should have the luck *quibus incerta*  
 translated into *English*: But the World knows *est pestifera*  
 whose means that and the *Lives of some Fa-* *adv. Dei gra-*  
 tian by the same Author, and in the same vain, *tiam à Pela-*  
 tack'd together, and put into the hands of *gio Britanno*  
 Readers. *inductæ hære-*  
*scos Historia.*

that tho' it be a great fault to write the  
 the Catholick Fathers *Encomiastically*, yet it is  
 write the *Lives* of the old Hereticks so. And  
 in reading the Books of the Ancient Christi-  
 by the best, and picks out for a Specimen  
 Works, what may be censured in 'em, is a good  
 tho' he that passes by their *Nevi*, and takes  
 of what is most material, does so great a  
 Or else it is, that the Booksellers of *Amster-*  
 give more Money for the Copy of a Book of  
 an of the latter sort, not regarding which does  
 and or hurt to the cause of Christianity; but  
 men will have the most Curiosity to see and  
 As 'tis said of *Blaeu*, that he procur'd a *Soci-*  
 which he had Printed, to be burnt by the

that the Edition might sell the better (3). (3) *La Reli-*  
 author notes, (4) that we have no account of *gion des Hol-*  
 Doctrine, but from his Adversaries, tho' *landols, p. 83.*  
 does largely the Acts of the Council where (4) *Pag. 182.*  
 and his own Books; and, that possibly the *Ed. 1688.*  
 lected to him in the Council, were but con-  
 drawn from what he had said, tho' his

Year after the Book and the Chapters of it be Quoted in  
Apostles 310. cil, and concludes that St. *Austin* and Ph

understand one anothers terms and meaning in many parts of this dispute, they were of different Languages, that should sooner they could, without understanding what was said; and reciting the Emperor's Edict against *giants*, says, *Suspicious Persons will think the press'd in so pathetick terms comes from the Ecclesiastical Zealot.* One may know who

And endeavouring to shew that St. Austin is wrong, the chief Opposers of the Pelagian Doctrines contradict one another about a main point, the possibility of keeping the Commandments.

(5) Pag. 219. a gross mistake, quotes (5) Pelagius's Words from, as if they were St. Austin's (as I shall show, having reason to recollect) those Words rate he may well prove that St. Austin con-  
Hieron.

I call this mistake gross, because Bishop's  
Treatise which the Man is here expounding  
that the 1st. *Serm. de Tempore*, among the *W. Austin*, (from whence these Words are taken)  
but is long ago known to be *Pelagius's*  
*Faith to Pope Innocent*. And, which makes

(7) Pag. 180, unpardonable, he himself had a little before  
ed *Usher* in observing that that Piece, which  
the Works of St. Hierom, is called *Symboll*  
*Damasum*, is really *Pelagius's* said Confession  
looked into this 191 *Serm. de Tempore*, which  
quotes, he would have seen that and the  
*Explicatio* to be both one. And Bishop *U*  
he observes the one, observes the other. That  
is capable of such palpable Mistakes in the  
ters which he is arguing, ought, for shame,  
Criticizing with so censorious a Contempt  
on the Works of Men of known and solid  
where the matter that he remarks is for  
only some trifling nicety.

5. 3. Pelagius was a Briton born, the one that Ancient Church that ever made a Roman World. He is supposed to have here in his own Country, Morgan, became in the British Language signifies the same

Latin and Greek, viz. belonging to the Sea. Year after the good while at Rome, in great credit and Apostles 210. Piety, Parts and Learning, respected and the most accomplish'd Men of that time, such as, Paulinus, Rufinus, &c. Even they that his Opinion own'd his Ingenuity. Most that have had any very Learned or Ingenious the most Ancient times, keep his Works as a of remembrance. Pelagius's Works were

not all, tinctur'd with his Heresie; and the are lost. Those that remain, tho' they are to hundred years the Ancientest of any extant by a Native of this Land, yet have not favour to be done into English. I have observe by and by his Confession of Faith at large, and handsomely drawn up that it has pass'd, as it were before, sometimes for St. Austin's, sometimes for St. Hierom's.

Scotch Writer among us, says, He was a Scotchman; I wonder'd at first where he had this place; but I find that Garner the Jesuite has late that Opinion, by running into a mistake of a place in St. Hierom, which mistake Blount had rectified long before (8). All that is in Celestius was an Irish Man, and they at that time called Scotti, and their Country Scotia; and of him indeed St. Hierom says, (9) He is by the Scotch Nation: And again, *Scotiis pulvis* (9) Procm.

us, 'having his Belly fill'd, and his Head be- with Scotch porridge. And Dempster the Scot took to maintain, that not only he, but a great many that in old Writings are called Scotti, were

Scotland which now goes by that name, whom Dempster does handsomely expose for that Mistake.

It is followed by Mr. Le Clerc, as to Celestius, but if that were true, it would not concern Pelagius whom St. Hierom does at that place distinguish as Pluto from Cerberus.

Ancient Writers style him a Briton, and Dempster (using the word improperly) calls him English for the present Scotland, Garner and they that are from him, ought, if they compare the time when Pelagius liv'd, to remember that at that time that he was as fruitful of Authors, as Lapland or Greenland.

Year after the  
Apostle's

(10) Gennad.  
de Scriptori-  
bus, c. 42.

(11) August.  
de peccato o-  
rig. c. 21.

X to the end  
of the Chapter

(11) de pec-  
cator. meritis.  
l. 3. c. 2, 3.

S. 4. Pelagius had written some Learned  
three Books of the Trinity, &c. before (10) he  
those new Opinions against original Sin, he  
the necessity of God's Grace for our doing Good  
which were the two chief of the Heterodoxy  
held by him. And when he had in his own  
entertain'd 'em, he at first express'd 'em only in  
among the People, or wrote 'em as the (11) C  
of other Men (much after the rate as Bishop  
late days wrote his Arguments for Antip  
as if it were only for Disputation sake. Th  
Discourses were remembred and more min  
wards.

So for example, before he declar'd himself  
a short Exposition on St. Paul's Epistles; and  
the Romans on CH. V. v. 12. he wrote thus, as  
quotes his Words, (12)

They that are against the derivation of Sin [ori-  
nal Sin] endeavour to disprove it thus, 'If Adam  
'say they, hurts those that do not Sin themselves  
'Christ's Righteousness may profit those that do  
'lieve; for, he says they are as much, nay more  
'by one, than they were before dead by one.

And then say they, 'If Baptism does cleanse the  
'fence [or, take away original Sin] then they  
'born of Parents both Baptized, must be without  
'Sin, for the Parents could not transmit that which  
'had not.

'This also, say they, may be added, If the Soul  
'by propagation, but the flesh only, then that  
'original Sin, and that only deserves Punishment  
'is unjust, say they, that a Soul created but to  
'that not out of the Mass of Adam, should be  
'burden of another Person's Sin committed  
'ago.

They say also, 'That it ought by no means  
'granted, that God, who forgives us our own Sins  
'impute to us other Peoples,

Then St. Austin adds, *Nu scē* Pelagius put all  
his Writings, not in his own Name, but in the Name  
others; being so satisfied that this was a Novelty  
but now began to make a noise against the old  
Opinion of the Church, that he was ashamed of  
own it himself. And perhaps he is not of that  
himself, that a Person is born without Sin, n

# IX. Pelagius and Celestius:

199

prism (in which remission of Sins is granted) to  
And a little after having shewn how con-  
Opinion is to Scripture, he says, I believe a  
is so excellent a Christian, does not at all hold  
the other absurdities that are so perverse and con-  
Christian truth.

Year after the  
Apostle 310.

Austin says in a Book Written Anno Domini  
years after Pelagius had wrote his Baptism  
Her. So that he had not even then absolutely  
himself, at least St. Austin did not know that he  
afterward, as St. Austin says in a later Book,  
became a Heretick he maintained these same  
a most resolute obstinacy.

310

Dom. 410 Rome was taken and sack'd by the  
then, or quickly after, Pelagius and Celestius,  
their living there had privately sowed the seeds  
resistance, departed from thence. They are found

(12) Metra  
Ch. I. S. C. 331

both in Africa in the year 411. Pelagius went

310

ly from thence into the East Countries, Co-

311

there, and attempted to take Priests Orders

(14) Aug. de  
Gentis Palm  
Ch. I. S. C. 331

Church of Carthage; but some of the Clergy of

th having heard something of his Tenets, insi-

he should be first examined about them. So at

312

ly or Council held there Anno 415, he was

by Paulinus, a Deacon of that Church, as

maintained several false Doctrines; and among

these four,

Adam was created mortal, and that whether

d or not, he would have died.

the Sin of Adam hurt himself only, and not Man.

Infants new born are in the same state that A-

fore his Fall.

a Man may be without Sin, and keep the Com-

of God easily, if he will.

occasion to set down the Acts of the Coun-

contain the Accusations and his Answers to

ove in CH. 5. 6. 8. If the Reader turn back

he will see the Substance of 'em to be, that

not own original Sin, though he did not

lutely deny it; but Infant Baptism he con-

be necessary, and that he had never held o-

## Year after the Apollo 9:0.

216.

(15) Epist.  
Synod. Con-  
cilli Carthag.  
ad Innocent.  
apud Au-  
gustin. Ep.  
(90.

216) Ep. 89.  
ad Hilarium.

● 55.2.3.1.201

He also then put in his Plea in Writing. St. Austin calls it, or Confession of his Belief he confessed, *That Infants have Redemption in Christ* (as the Bishops in a Council, the next five years after, do mention in their Letter to Innocent.) From which Concession St. Austin was not at that Council) afterward argued, (in other words, Redemption, he has stopp'd up his way [in the denial of original Sin,] For from what is deem'd, but from the power of Satan? &c.

The issue of the Council was, *Celestine* was  
and all that held such Opinions Condemn'd  
went from *Carthage*, saying, that he would  
self to *Innocent*, Bishop of *Rome*; which he  
it for his purpose to do.

312.

4. 6. About this time, Anno 412. St. *Austin* first Treatise against those that held these Opinions were afterward called *Pelagians*; as yet *Pelagius* tho' he had set 'em on foot, did not decline. And when St. *Austin* mentions him in this Book in respect, and hoping he would not maintain 'em were much talk'd of at *Carthage*; where *Pelagius* had been; and *Marcellinus* a Nobleman that City, sent to St. *Austin* to desire his Resolution of the difficulties rais'd about 'em. It was in answer to that desire, that he wrote two Books, and a third Book (or Epistle) entituled, *Of the forgiveness of Sins, and of the Baptism of Infants*. The design of 'em is to prove the Doctrine of Original Sin true, and that chiefly from the Baptism of Infants to assert the necessity of God's Grace, and to answer Objections.

In the first, he discourses of the state of Adam and after his Fall, shews that his seed do derive him, not by imitation only (as these Men call Scripture sayings) but by propagation; that the corrupted Corruption is in all Persons, even in Infants, who have no actual Sin.

He proves this, first by Texts of Scripture, other Arguments; and, among the rest, by the Testimony of Infants, who are by all Christians acknowledged to have the Remission of Sin, and the Blessings of Baptism, which must be in them for original Sin, if they have no other. He mentions and replies to the Objections and Answers which the deniers of original Sin give to the foregoing Argument, which press them very hard.

he said, (17) That Infants have a Actual Sin, mean- Year after the  
 peevishness, &c. and that they may have need Apostles 96.  
 for that. These Men he judges unwor-  
 answer here, as arguing against plain Sense; (17) Cap. 17.  
 end of the Book he spends some time in answer-

Some said (18) They are Baptiz'd, not for for- (18) Cap. 18,  
 Sin, but that they may be made Heirs of the (21) (21)  
 of Heaven. It is to be noted, the Pelagians held  
 state between Heaven and Hell. These Men,  
 Justin, if they be ask'd whether Infants, not Bap-  
 not made Heirs of the Kingdom, have yet the  
 eternal Salvation as the Resurrection of the dead,  
 vehementer, nec exitum inveniunt, are at a  
 age, and can find no way out of it? Quis e-  
 tianorum ferat, cum dicitur ad eternam salutem (22) (22)  
 nunquam pervenire, si non renascatur in Christo,  
 baptismum fieri voluit? &c. For what Chri-  
 can endure to hear it said, That any Person  
 come to eternal Salvation, that is not regenera-  
 Christ, which he has order'd to be done by Bap-  
 &c.

whereas these Men distinguish'd between Salva-  
 the Kingdom of Heaven, and said, Children  
 saved without Baptism, tho' not come to the  
 of Heaven: He brings in that Text, Tit. 3. 5.  
 us by the washing of Regeneration, &c. As he does  
 following Chapter, that of St. Peter, 1. Ep. 3. 21.  
 doth save us: He proceeds, Who dares to affirm  
 may be saved without that Regeneration, as if  
 not died for them? For Christ died for Sinners,  
 these, who, 'tis plain, have committed no Sin in their  
 are not held captive under the original bond of  
 her; How did Christ, who died for Sinners, die  
 if they are not diseased with any sickness of o- (23) (23)  
 Sin, why are they carried to Christ the Physician, to  
 the Sacrament of their eternal Salvation; by the  
 of their Friends that run with them to it? Why  
 said to them in the Church, 'Carry back from  
 these innocent Creatures, the whole have no need  
 physician, but they that are sick; Christ came not  
 the Righteous, but Sinners? Nunquam dictum  
 nunquam dicitur, nunquam omnino dicitur in Ecclesia  
 ale commentum. So odd a thing never was said,  
 never

Year after the ' never is said, nor even will be said in the Apostles 310. ' Christ.

Concerning what was then said, or what had said, St. *Austin* was a proper Judge; but we that for what would be said in after times, guests altogether right, if he meant that no would ever say so.

(19) Cap. 19. Then (19) he Answers the Objections of said, If Infants were Sinners it were them to repent, which since they cannot sign that Baptism is not in their case used ness of Sin. His answer is, *That in like manner profess Faith by the words of those that bring also go for Penitents, when by the words of in ers they do renounce the Devil and the World.*

(20) Cap. 21. Whereas they objected, (20) If all Infants what Justice is it that some should happen to tism, and so be forgiven; and others no than they, should miss it, and so be condemn desires them to answer first, If all Infants what Justice is it that some should happen Baptism, and so be admitted into the Kingdom, and others as Sinless as they should miss to be excluded? He teaches that all such things be referred to the unsearchable Wisdom of

(21) Cap. 22. §. 8. He refutes (21) those that knowing else to say, ventur'd upon the exploded opinion and Origen, that the Souls of Infants have lived in another State or World, and have sinned there so pleaded that possibly it is for those Sinners are here Baptized. He stops their mouths with Scripture, *Rom. 9. 11. The Children being neither good nor evil, &c.* and with other Arguments, but that one is enough.

(22) Cap. 25. Having occasionally said, (22) that Infants are Baptiz'd, do abide in darkness, he recites objection of some, that all that are born are in

(23) John 1. 9. from that Text, (23) *That was the true light which every Man [or Person] that comes into the world* whereupon he says, *If that be so, it is a shame that they being enlightened by the only Son, who was beginning with God, God the Word, should not be led into the Kingdom of God, nor be Heirs of joint Heirs with Christ. For that this is not granted*

sm, even they that are of this Opinion do con-  
 cites abundance of places (24) of Scripture  
 at all that Christ came to save, as Mediator, are  
 peure suppos'd to have been in a lost Con-  
 came, he took flesh, he submitted himself  
 of a Servant, died, &c. that he might quick-  
 at were dead, save those that were lost, free  
 were in slavery, redeem those that were in  
 enlighten those that were in darkness, rescue  
 were under the power of Satan, &c. From  
 says it follows, That they do not belong to  
 tion of Christ, fulfilled by his humiliation, who  
 of Life, Salvation, Deliverance, Redempti-  
 And consequently Baptism is not necessary for  
 have no need of the Benefit of Forgiveness and  
 in by the Mediator. Porro, quia parvulos  
 os esse concedunt, qui contra auctoritatem  
 Ecclesiae, procudubio per Dominum & A-  
 raditam, venire non possunt, &c. Now then,  
 grant that Infants must be baptiz'd, as not be-  
 oppose the Authority of the whole Church, which  
 deliver'd by our Lord and his Apostles, they  
 grant, that they stand in need of the Be-  
 Mediator; that being offer'd by the Sacrament  
 Charity of the Faithful, and so being incorpo-  
 Christ's Body, they may be reconciled to God;  
 they may be quickned, saved, delivered, re-  
 lightened; From what, but from death, wicked-  
 slavery, and darkness of Sins? Which since they  
 merited none in their own Life at that Age,  
 [nothing that they can be guilty of but]

Year after the  
 Apostles 319.

(24) Cap. 26,  
 27.

219 (25)  
 CH. VI. 2.  
 (27) Cap. 26,  
 27.

219 (25)  
 27.

219 (25)

219 (25)

le disputes largely (25) against their Opinion (25) Cap. 28.

le State, proving, That there is no Salvation but  
 ngdom of God; — nor any middle Place  
 one can be, except with the Devil, who is not  
 Hence our Lord himself, that he might rage  
 Minds of mistaken Men any Opinion of I know  
 middle State, which some Men go about to attri-  
 baptized Infants, as that they shall, being Sin-  
 eternal Life, but not being Baptiz'd, shall not  
 rist in his Kingdom, gave this definitive Sen-  
 up their Mouths, He that is not with me is a-  
 Give us therefore an Infant: If he be with  
 Christ

Year after the Christ already, what is he Baptized for? the truth is, he be therefore Baptized, that with Christ, then it is sure that before he is is not with Christ.

Tho' St. Austin here in the heat of this once use this Expression, of unbaptized with the Devil, since by the Pelagian Confession are not with Christ; yet he means but a very degree of Condemnation or Misery, not the Wicked Men; but such as may be preferable at all, as I shall shew hereafter. (26)

(26) Pt. 2.

CH. VI. §. 5.

(27) Cap. 30.

31. &c.

He goes on (27) to prove his point from the Title given by our Saviour to Baptism, Except one be born again. [or, regenerated] These Men, if they were mov'd [or, convinc'd] by Sentence, would determine that Infants are not born again. And he argues, Why born again, renewed? Renewed from what, but from the old veritate? From what old nature, but that old nature is crucified with him that she (28)

(28) Rom.

6. 6.

He confirms the same sense by the following of our Saviour's discourse with Nicodemus, which is born of the flesh & flesh, i. e. as St. Austin, it is corrupt or sinful. And that which is born of the spirit, i. e. is renewed or sanctified.

(29) John 3.6.

(30) Cap. 34.

§. 11. He takes notice, (30) that those parties at Carthage, of whom Marcellinus had wrote the grant, That in Baptism there is forgiveness of Infants; not that they have any original Sin, but since they were born. He takes notice that these differ from the others, whom he had before to refuting, and one of whose Books he had before

(31) Cap. 35.

says he, minding the Scriptures and the whole Church, and the Form of the Sacrament, well that Baptism in Infants is for remission of sin, cannot see, or will not own, that it is

(32) Cap. 36.

The other, considering humane nature, it is easie to do, that that Age cannot in any way have contracted any Sin; but rather than to say, say there is no Sin at all in Infants. He

(33) Cap. 37.

two Parties first agree among themselves; grant to the other that which they urge of the will both hold the whole truth.

he does condescend (31) for the sake of Year after the  
to shew at large how impossible it is for a Apostles 310.  
Infant, that has no knowledge of Good or  
guilty of actual Sin. But it seems a flat and (31) Cap. 35.  
recourse, because, as he there observes, *A Man*  
*troubled to find what to say, than when she*  
*could prove is of it self plainer than any thing he*

we can observe out of these passages of the first  
ages what has been observ'd before) is the  
Pelagius and his Followers. They denied ori-  
the Catholicks, among other Arguments a-  
n, urg'd this, That Infants have Sin, is prov'd  
need they have of Baptism; and other than  
in they cannot have. The Pelagians did not  
deny the necessity of Infant Baptism, which  
highly for their purpose to do, if they had  
they could have justified such a denial. And  
Austin mentions it as a practice of the whole  
in the Apostle's time, they do not deny it, but  
we shall see hereafter: Only they said, Bap-  
the case of an Infant, is not for forgiveness of  
they were driven from this hold too after-  
we shall see) but to procure the Child an en-  
to the Kingdom of Heaven. For they held, that  
dying unbaptized, shall be rais'd again, and live  
in a certain middle state, without Punishment,  
no Sin; but not enjoying the Kingdom of  
as being not Baptized into Christ. But that  
ed Infant shall go into the Kingdom of Hea-

As for that Plea, that Infants have actual Sin,  
Baptized for that; it was the Tenet only  
Ignorant Persons among them, whom Marcellinus  
mentioned. Pelagius and Celestius did not  
that; but they held for a while stiff in their  
own Baptism of Infants to be for forgiveness.  
had, as I said before, used the word Redem-  
apply'd to Infants by their Baptism. And the  
St. Austin observes here, (32) They grant Re- (32) Cap. 36.  
to be necessary for them, as is contain'd in a  
Book of one of 'em, who yet would not plainly ex-  
the forgiveness of any Sin. And again, (33) (33) L. 2.  
have not been willing in their Writings plain- Cap. 36.

Year after the ly to own forgiveness of Sins to be necessary  
Apostles 310. yet they have own'd Redemption to be needful

6. 13. The second Book of this Work is  
Subject, viz. St. Austin's Resolution of this  
put to him by Marcellinus, whether there is,  
or ever will be any Man without Sin, before  
Christ.

As the Pelagians denied the original Corruption of our Nature, so accordingly they magnified the Freedom and Goodness of it; and some went so far, or as St. Austin here expresses it, *sum'd so much on the freedom of Man's will, as in opinion, that we have no need to be assisted by the power of Free-will.* In confuting this Opinion he has not much occasion to speak of Infants. So I shall pass it by, but the indignation to see our Fathers so misrepresented as they are by modern Writers (with what intent they do this) forces me to give in short the substance of his answer to this question; that it may appear how fully St. Hierom are charged to contradict one another in a substantial part of their answer.

(35) Cap. 6. St. Austin divides this question into four:  
1. Whether the thing be possible, viz. for a Man to live without Sin?

To this he answers, *I shall confess it is possible, if the Grace of God, and the free will of Man, be both in himself so, as that God can, if he please, give as much measure of Grace, as that a Man should ever do what is best.*

2. Whether this do ever come to pass?  
(36) Cap. 7. Answ. (36) *I do not believe there is any such thing, but rather believe the Scripture, which says, "Every Man living be Justified." Here he produces many Texts proving all Men to be Sinners.*  
3. If it be possible so to be, and yet never come to pass, what is the reason?

Answ. (37) *I might answer easily and truly that Men will not. But if I am ask'd, why they will not, a great deal to be said. Yet leaving room for diligent enquiry, I shall answer to this also in short, that they will not do what is good, either because they are not convinced that it is good, or because it does not please them.*

er there be, or ever can be, a Man that Year after the  
ad any Sin? Apostles 310.

ers, No. (38) because, suppose any Man should  
grace arrive to that perfection as not to Sin (38) Cap. 20.  
yet having been conceiv'd in Sin, it will  
him that he had Sins before he was convert-  
newness of Life.

es these his answers largely, and answers  
ns raised from 1 John 5. 18. *He that is born*  
*th not*; and from what is said of *Job*, and  
and *Elizabeth* being blameless, upright, &c.  
reas this sort of Men did use to catch and  
People with such logical querks as these, Si  
peccamus: 'We do not Sin whether we will

nd, *possibilia Deus mandata dedit, aut impossi-*

(39) 'The things that God has set us to (39) Hierom.  
ther possible things, or impossible. If possi- l. 1. contra

ay perform 'em if we will; if impossible, Pelagianos,

are in no Fault for not doing impossible  
rom whence they concluded that it was cer-  
which they maintain'd, *That a Man may be*  
*and keep God's Commandments easily, if he*

an answers thus, *They seem to themselves*  
*they say (as if any of us did not know that)*  
not Sin whether we will or no; and, that  
never command a Man that which is im-  
humane will. *But they do not see, that to*  
*me things which are either corruptly desired or*  
*red, there is occasion for the strong, and some-*  
*most, effort of the will [or, resolution] which*  
*we should not perfectly exert in all cases, who*  
*is truly foretold by the Prophet, In thy sight*  
*an living be justified.*

ecite this to shew that the grounds on which  
oppos'd this presumptuous Doctrine, are not  
om those on which St. Hierom did; as the  
ake of before (41) would make us believe. For (41) §. 2.

given by St. Hierom to the same Cavils, is this,  
ated the Objection about *possible* and *impossible*,  
w'd that some Men that are commendable  
ality, are faulty for another; and that none  
all. Then to the dilemma he answers, (42)

ible things which God has commanded, I own (42) Dial. 1.  
for these possible things we cannot every one

Year after the of us have all of 'em; and this, not by reason  
 Apostles 310, ness [or, inability] of nature, that you may  
 because of the weariness of the Mind, which  
 all virtues together and keep 'em always. And  
 proach the Creator for that, because he has made  
 Creature as does flag, or grow weary: I'll tell  
 will be a smarter reprehension of him if you tell  
 him that he has not made you a God. But  
 If I cannot do it, I am in no Sin. You en  
 Why could not you do that which another could  
 again, be in Comparison of whom you are not  
 a Sinner himself in Comparison of some other,  
 some other quality.

(43) Biblio-  
 theque Uni-  
 vers. T. 8,  
 pag. 219.

This is the saying of St. Hierom, which  
 instances in (43) as contrary to St. Austin  
 but proves it no other way than by showing  
 Pelagius (whom he takes to be St. Austin) that  
 The answers of the one and of the other are  
 thers are for substance the same, viz. That  
 logically speaking, true; which the Pelagians  
 That we may do all that we can do (the  
 being a contradiction) yet there is no Man  
 sometimes he is slothful or weary, or not  
 against Sin and Passion, as he himself will  
 terward he might have been. And this of  
 Man in spite of the firmest resolution he can  
 beforehand.

The same Author in the same Treatise  
 the Tenets of Pelagius and St. Austin very  
 and after such a manner as if St. Austin  
 ced no other proof against Pelagius of the  
 all stand in of God's assisting Grace in  
 well, than what was fetch'd from the Doc-  
 trine of absolute and particular predestination.

(44) Bibl. T. says he, (44) between St. Austin and Pelagius  
 8. pag. 195. was this, that the first believed that since  
 Adam his Posterity are so corrupted, that they  
 with such dispositions so evil, as do necessarily  
 to Sin; that if God will bring any one to good,  
 every good action give him a Grace, which should  
 make him will that which is good. And for those  
 so whom he does not give such a Grace, are damned  
 by Wisdom, which we understand not, having  
 Mankind should be born under an inevitable con-  
 dition, and of being accordingly tormented with

without delivering from this doleful necessity any  
a very small number of Persons to whom he gives  
the Grace.

Year after the  
Apostles 310.

(46) Bp. T. 124.

ides that the Opinion of *St. Austin*, concerning  
ion, is here very invidiously and disad-  
ly represented, and that of *Pelagius* is as much  
ver; What an unfair account it is of the Con-  
between them, to make it turn upon that  
*Austin* brought many other proofs and rea-  
Dispute, such as are own'd to be valid, nor  
those that approve the Opinion he held about  
ion, but by those that dislike it. God forbid  
the *Pelagians* that have not the same Concepti-  
on. *Austin* had about that other Matter; *Pelagi-*  
been accounted an Heretical Doctrine in all  
the Church, and in all particular Churches, e-  
se in which the Doctrine of Predestination  
iously explain'd. 'Tis one thing thankful-  
the assistance of God's Spirit in all the good  
nd spiritual strength, we have; and another  
ne that God limits this Grace and Assistance  
number of particular Persons, or gives it in  
e degree. Or, to speak plainly, there is a  
ence between the *Arminian* and the *Pelagi-*  
Concerning the first, most Men are now  
ear with one another in any difference about  
they that would obliterate the Doctrine of  
a, and of the necessity of God's Grace, we  
whichever they would lead us, nor what part  
igion they will leave us.  
*Arminians* or *Remonstrants* did at the Synod of  
at an account of their Tenets in this Matter,  
y frankly confess God's Grace to be necessa-  
as it illuminates our understanding, but al-  
vires; confert ad non peccandum. It gives  
the Will to avoid Sin: And not only to teach  
ought to do, but also *ut quod factu opus est*,  
*omus & valentius*. That we may be able to  
ay love to do that which we ought; which  
ng required of *Pelagius* to confess, and on the  
proof he would have been acquitted. They  
w how far they differ from the *Pelagians* (and  
the *Semipelagians*) in all those other things  
either of the said Parties were condemn'd  
then of that time. This they do in the

Year after the  
Apostles 310.

(45) Acta &  
Scripta Syno-  
dalia Dordra-  
cena Remon-  
strantium, &c.  
Horderwici

1620. p. 23.  
&c.

(46) Bibl. T.  
8. pag. 194.

(47) Ibid. p.  
198.

(48) de gratiâ  
Christi. l. 1.  
c. 7.

(45) Declaration of their Tenet on the third of the five Articles. What then makes this professes that way) to talk of *Pelagianism* were so rack'd to *Arminianism*, that St. Austin confute the one without confuting the other represent St. Hierom, who confuted *Pelagian* having recourse to St. Austin's Opinion of *Pelagian* on, as a (46) *Semipelagian*.

§. 15. Whereas the chief Point on which *Pelagian* condemn'd, was his denial of any such thing as *Internal Grace* of God's Spirit moving and inclining the heart to Faith, Loye, Obedience, &c. which is to pray to God for: This Historian, citing *Pelagian* it, reckons up six sorts of Grace which *Pelagian* 1. God's Grace in giving us a Free Will: And giving a Sinner pardon for Sins past to encourage him to do better. And, 3. In giving his Law: And, 4. The *Gratification*, wherein an adult Person that has sinned, obtains remission of Sins, and the inheritance of God's Kingdom: And, 5. In making an Infant an Heir of God's Kingdom: And, 6. In making the Kingdom of Heaven as a reward to encourage the good. These five no body accus'd him of denying.

(47) he is said to have owned another sort of Grace, viz. *The internal illumination of our Spirit*, which *Pelagian* expresses in this wise.

I confess that Grace consists not only in God's Assistance; for God assists us by his Word and his Revelation, in opening the eyes of our hearts; in declaring to us the things that we are ignorant of; after, that we may not be fix'd to the present darkness; in discovering to us the snares of the Devil; in lightning us by the manifold and unspeakable benefits of his Heavenly Grace. Does he that speaks thus deny the Grace of God? Does he deny that at once both God's Grace and Man's Free-will?

'Tis true, St. Austin does quote these words out of *Pelagius's* third Book of *Prostratibus* shews at the same place (48) that they are used only for a blind, and that his other sayings in the same Book are such as will not suffer these to be understood in a Catholick sense. Both St. Hierom and St. Austin give this account of him (which they prove by several instances) that tho' he held those singular

ted them privately in the minds of his Fol- Year after the  
he was very unwilling to be Convicted of Apostles 316  
and therefore us'd in his Writings a great  
equivocation. He would say such things as  
in owning of internal Grace ; but still would  
place his Words so as that he could, when  
quir'd, explain 'em to mean only that Grace  
God, by which he gives us good Rules, Do-  
relations, Promises, &c. And so here he limits  
(observes) all that he speaks of, to Doctrine  
; and he does not name it internal, as  
he does.

shews him to have used the same Artifice  
four Books of Free Will, which he wrote on  
indicate his Reputation ; and yet even there  
ke home to the owning of God's Grace in  
ck Sense, but often to the denying of it. He  
in the same Book out of which the foresaid  
ords are quoted, (49) *We distinguish between* (49) Pelagius  
*things, and place 'em each in their due order ;* de libero ar-  
*we rank, posse, the power [of doing any]* bitrio, l. 3. n.  
*the second velle, the will to do it ; in the third* pud August.  
*ing of the thing. We say the power is in our* de gratia  
*will, in arbitrio, in our choice ; the being in* Christi, l. 1.  
*The first, i. e. the power properly belongs to* c. 4.  
*given it to his Creature ; but the other two, i. e.* EE. 2 (12)  
*the being are to be referr'd to the Man, be-*  
*ing from the Fountain of Free Will.*

other place, (50) he says by way of Objecti- (50) Ibid. c.  
on Assertion, 10.

how then shall that of the Apostle stand good,  
God that worketh in you both to will and (51) Phil. 31

12.  
e worketh in us to will that which is good, so will  
is Holy, inasmuch as by the greatness of the fu-  
and his promise of Reward, he encourages us who  
earnestly desire, and do love only things before  
rate Benefits ; inasmuch as he raises our drowsy  
Revelation of his Will ; inasmuch as he ad-  
every good thing, &c.

Austin shews to be far short of what was ne-  
him to say, if he would clear himself, be-  
akes God to work upon our Wills only our  
Proposals, and says, Let him once at last own  
by which the greatness of the future Glory is

Year after the *not only promised to us, but believed and hoped*  
 Apostles *316* *by which his Wisdom is not only revealed to us,*  
 us; and by which non suaderetur solum omne  
 est, verum & persuaderetur; we are not only  
 good thing, but prevail'd on to follow it. *Commented upon that Text, No Man can*  
*except the Father who has sent me, draw him*  
 This sort of Grace Pelagius ought to own,  
 mind not only to be called, but to be, a Christian.

But the Event proved, that he would not  
 sort of Grace, and that the latent meaning  
 coloured Speeches was no other than what  
 and his other Opponents took it to be. *much offence was taken at him, that would*  
 be expected but Excommunication, Celestius  
 being then in the East, applied themselves  
 of Rome, to see if the Apology they made  
 selves would pass there. Celestius came in

deliver'd in a Confession of his Faith: Pelagius  
 but sent one, of which I shall by and by  
 py, and a Letter with it. There happened  
 a weak Bishop of that Church, Zosimus,

the present so far impos'd on by their  
 was so incompetent a Judge of this Question  
 the other about original Sin (as I shew  
 larly (52) hereafter) that he took what the  
 Orthodox, and blamed their Accusers as  
 der'd 'em; tho' his Predecessor Innocent  
 an ill Opinion of 'em. But the African

then in Council at Carthage, sent their  
 pistle to Zosimus, advertizing him of the  
 quivocation used by those Men, and shew  
 ces, wherein his Examination of 'em was  
 it ought to have been, and that Celestius  
 cularly to recant the erroneous Position  
 son. Upon the coming of this Letter, he

(53) August.

contra duas

Epistolas Pe-

lagianorum.

l. 2. c. 3.

(54) Commo-

nitatorium, c. 1.

was summoned to appear, (53) That by  
 plain answer either his Hypocrisy, or else by  
 ment might be made manifest, and be no longer  
 ous; he withdrew himself, and would not  
 ing. So far St. Austin's Words are; but  
 this farther Circumstance, (54) That he  
 Rome,

*The African Bishops against Pelagius.* 213

of the History Mr. Le Clerc leaves out, Year after the  
that pretended to write this History ever Apostles 210.  
; for it is a plain proof that the Opinion  
ace of God, which the Catholics charg-  
ans with, was their real Opinion; and  
y affix on 'em by taking their words in a  
than they meant 'em, as he would have it

was, the Bishops of *Africa* continued in 318.

on, and the next year sent a peremptory  
mus, (who had done all he could to have  
quired) that they did determine, *Constitui-*

) *That the Sentence pronounc'd against Pela-* (55) Prosper  
*sius, by the Reverend Bishop Innocent, from* contra Collat,  
*blessed Apostle Peter, do stand firm, so long* c. 10.

a plain Confession own that we are in eve-  
d by the Grace of God thro' our Lord Je-  
only to understand, but also to practice righ-  
uch wise as that without it we are not able to  
think, or to have any thing of true and sin-  
nd Zosimus at last complied with them,  
iving the same Sentence: And so, as Prosper  
id all the World.

as appears by St. *Austin's* words, (57) *El-* (56) *Chronic*  
nce [viz. recant their Heretical Opinions, ad ann. 418.  
(57) *De pec-*  
of denying God's Grace, and the other cato origina-  
were the chief] or, if they refused that, li, c. 22.  
and [or, Excommunicated.] There were  
dicts against them.

ar we hear of afterwards, that tended to-  
ion, was this, *Pinianus* and *Albina* and *Mela-*

in the East, where *Pelagius* was, wrote to 319,

at they had dealt with him (58) to condemn (58) *August-*  
der his hand, all the things that were object- in. de gratia  
d that [as to God's Grace] he had said in Christi. c. 2.

ebur, 'I do anathematize [or, renounce]  
says or thinks that the Grace of God,  
rist came into the World to save Sinners,  
ary both every hour and moment, and  
ction; and they that take away [or deny]  
re to have [or, may they have] eternal pu-

But

But

Year after the Apostles 310. But St. *Austin* in answer (59) shews that Words are capable of the same Equivocal

went to use; that probably by the Grace (59) Ibid. c. 3. *Christ came to save Sinners*, he meant nothing of Sins, or, the example of *Christ*, the of which was always necessary; that he

315. the Synod of *Diospolis* said as much as the For that being there accus'd of holding, That God is not given in every action, but does *Will*, or in the Law and Doctrine; and, that God is given according to our deserts; brought against him being this, that Celestius his Disciple, had written such things; He saith whether these are Celestius's sayings or not, let it that say they are his. I never held so, to stigmatize anyone that holds so. And yet he had in his Books of *Free-Will* shewn that no other Sentiments than such as he seems to

So this did not avail him. He knew what words to have express'd himself in, to satisfy the Church; but he would not use it. (60) Ibid. c. 3. *Stin* told him (60) that inasmuch as the reconciling Man's Free-Will, and God's Grace, that while one is asserted, the other be denied, if he would grant that God does us a power of doing well, but does also assist us and doing of it (which, by the way, is what before that the Remonstrants do, or at least own) the Controversie would be at an end.

But he would never say so. He communicates, and seems to have liv'd obscure of his time.

After all, it is not material to us, whether guilty, or whether his Accusers were in sense (it were to be wish'd he could have to have been guiltless) were it not that days, that have a mind to set up the law to a much worse purpose than ever Pelagius go about to retrieve the credit of 'em by the Catholick Church of that time.

That which St. *Austin* says to *Pelagius*, of denying God's Grace, may be applied to them on account (not only of that, but of the article of a higher nature, which they are in

believe. (61) He has not thought fit any where Year after the  
 at we, when we pray, are assisted by God's Grace Apostles 310.  
 say not Sin; and if he does, notwithstanding in  
 and believe this, he must pardon those that su- (61) Augu-  
 mise: For he himself causes this suspicion, who, stin. de natu-  
 es under so much obloquy on that account, will ra & gratia,  
 and yet will not confess it. What great mas- c. 39.  
 for him to say this, especially where he under-  
 stand and explain that point, &c? Why should  
 fend nature only, &c?

I have recited what I mean to do of the dis-  
 tinguishing God's Grace altogether, that it may give  
 occasion to what remains to be said of the o-  
 riginal Sin, and the occasions thence  
 speak of Infant Baptism.

In the third of those Books, Of the guilt and forgiveness  
 of Baptism of Infants, St. Austin having in the  
 Chapters recited several Interpretations, of  
 the Texts, Rom. 5. 12, 13, 14, &c. are capable,  
 in the fifth Chapter, that which soever of them  
 the Words can have no other sense but such as  
 it has come to pass that the whole Church has  
 constantly held that Fidel [or, baptized] In-  
 obtain remission of original Sin by the Baptism of

he recites a large piece of the Epistle of St.  
 Fidelus, which I gave a Copy of in CH. XI.  
 how he there takes the Doctrine of origi-  
 nals, for a known and undoubted thing;  
 proves (what was then by Fidelus question'd) that  
 may and must be Baptized before the 8th day,  
 require. Then (62) he adds,

(62) Chap. 6,

some People by the boldness of I know not what  
 humour, go about to represent that as uncertain  
 Ancestors made use of as a most certain thing  
 to resolve some things that seemed uncertain. For,  
 began first to be disputed, I know not; but this I  
 Holy Hierom, whose pains and frays for excellent  
 in Ecclesiastical Matters, is at this day so great,  
 make use of this as a thing most certain, to re-  
 solve questions in his Books, &c. Then having quo-  
 ted passages out St. Hierom on Jonah, he proceeds,  
 and with convenience come to ask that most Learn-  
 how many Writers of Christian Dissertations and  
 of Holy Scripture in both Languages could be

Year after the  
Apostles 310.

recount, who from the time that Christ's Church  
founded, have held no otherwise, have received  
 doctrine from their Predecessors, nor lest any  
Successors? For my part (tho' my reading is much  
his) I do not remember that I ever heard any  
from any Christians that received the old and new  
Non solum in Catholica Ecclesia, verum etiam  
libet hæresi vel Schismate constitutis: Neither  
were of the Catholick Church, nor from such as bore  
Sect or Schism. Non memini me aliud legisse,  
not remember that I ever read otherwise in any  
that I could ever find treating of these matters,  
showed the Canonical Scriptures, or did mean or  
to do so. From whence it is that this trouble is  
upon us I know not; but a little while ago  
there at Carthage, I just cursorily heard some  
course of some People that were talking that  
Baptized for that reason that they may receive  
Sins, but that they may be sanctified in Christ. I  
something startled at the Novelty, yet because it was  
sonable then to enter into any Discourse against it,  
cause they were not Persons of any such rank as  
taken notice of, it past over with me as a thing  
not minded. And so, now it is a thing malignant  
the Church with ardent endeavours; it is even  
transmitted to Memory; it is come to that degree  
the Brethren are fain to ask our Opinion of it,  
and we find a necessity of disputing and Writing of it.  
This Testimony of St. Austin must needs  
on as a very considerable evidence. He de-  
never met with any Christian, either Church  
Sectary; nor with any Writer, that owned  
ture, who taught any other Doctrine, but that  
are Baptiz'd for pardon of Sin. Much less then  
known or heard of any that denied that they  
be Baptiz'd at all. And they had then, as I be-  
fore, but 300 years to look back to the time  
Apostles. And St. Austin, tho' he speak  
himself as to Learning, had studied the Church  
ry so well, that in a few years after this he  
that his History of all the Sects and Opinions that  
had been in Christendom; out of which I quote  
things in another Chapter. (63)

to that Objection of Pelagius, If Baptism do Year after the  
original Sin, then such Children as are born of Apostles & so,  
baptiz'd must be without that Sin. St. Au-  
gustine to this purpose, (64) That an error is of (64) Cap. 81  
strengthened by putting alien and intricate questi-  
ons in the matter, which is an easie thing in most  
things to do. Yet, says he, If I had this cause so ma-  
ny such Men as did either deny that Infants are to  
be baptiz'd, or did say that it is needless to Baptize em,  
they being born of Fidel [or, Baptized] Persons,  
they are easily partakers of their Parents privilege &  
need not to take more pains in confuting this Opinion.  
Augustine (as he shews at large) would have need  
in mind, that as a Circumcised Parent begets  
a Circumcised Son, and Wheat that has been clean-  
sed of the Chaff does, if it be sowed, produce  
Wheat with Chaff on it: So a Parent that has been  
cleansed begets a Son that resembles him not  
to that state that he is in by spiritual Rege-  
neration but according to the state he was in by carnal

says he, (65) *since we have to do with such as* (65) *Cap. 9.*  
*that the Children of Baptized Persons, are to be*  
*how much better is it to say thus to 'em, You that*  
*that of Parents cleansed from the stain of*  
*Children should be born as are without*  
*it is that you do not mind that at the same*  
*might say, that of Christian Parents there should*  
*Christian Children? And then why do you de-*  
*at they are to be Baptiz'd?*

And having afterward (66) on this occasion (66) Cap. 12  
that Text, 1 Cor. 7. 14. *Now are your Children*  
he refers to the Exposition of it which *Pelagius*  
and the like to which he himself had given  
a Treatise (67) which I recited before (68) (67) De con-  
that it must be understood so, or else in a sensu Evan-  
gelist. (68) CH. XV.  
of the use of the Marriage Bed during the Wo- Sect. 2.  
cleanness,) or else in some other sense of which  
not be certain. And then adds,

ne sine dubitatione eundem est, quicumque illa  
sit, non valere ad Christianos faciendos, atque ad  
peccata, nisi Christiana & Ecclesiastica institu-  
tamentis efficiantur fideles. Nam nec, &c.

Year after the  
Apostles 310.

18. 90

‘But that is to be held without any  
‘whatever that Holiness [or, Sanctification]  
‘available to the making of ‘em Christians, or  
‘don of Sins, unless they be made Fideles by  
‘tution [or, order] of Christ and the Church  
‘the Sacraments. For neither are unbelieving  
‘or Wives, how holy and just partners  
‘have, cleansed from the iniquity which keeps  
‘the Kingdom of God, and brings ‘em to  
‘nor are Infants, of how holy and just Parents  
‘they come, pardon’d the guilt of original Sin  
‘less they (i. e. the one and the other) be  
Christ.

One may here in short confer together the  
Comments of the Ancients on this Text, *The  
ing Husband is sanctified* [or, an unbelieving  
has been sanctified] *by his Wife, &c. His wife  
dren unclean; but now they are holy. They  
‘em, and those the most Ancient make that  
the Children relate to their Baptism, as given  
be given before they are actually holy.*

18. 96.  
(69) De con-  
sensu Evang.  
lib. 2.

(70) CH. XV.  
Sect. 2.

18. 99.

(71) De con-  
sensu Evang.  
lib. 2.

(72) CH. XV.  
Sect. 2.

1. St. Austin in a former Book (69) interprets  
*sanctified, i. e. has been brought to the Faith.*  
*are your Children holy, i. e. Now are they baptiz-*  
he there gives the grounds of that Interpretation  
may be seen by turning back to the place  
recited it (70). And here he says again, it must  
preted so, or else certainly in some such sense  
make them holy so as to inherit the Kingdom  
they be Baptized.

2. He also here recites the Explication that  
had given of this Text, and says, *Religiosus, etc.*  
*on this Epistle, expounded it thus, “Exempla  
“serant & virorum quos uxores & fornicatores  
“mariti lucrifecerant Christo, & parvulorum  
“ciendos Christianos voluntas Christiana  
“parentis evicerat. There were, by this  
“ples, both of Men whom their Wives, and  
“whom their Husbands had gained over to  
“of Infants, concerning whom the Christian  
“one of their Parents had prevailed that they  
“made Christians.*

manifestly Paraphrases these Words [*now are they* Year after the  
*Now are they made Christians.* And, the unbe- *Apostles 316,*  
*harry has been sanctified, i. e. has been gained over*

very same Explication is, as they say, still extant  
 Text, in those Commentaries on St. Paul's Epistles  
 under the name of St. Hierom, but are Pelagius's,  
 interpolated.

Tertullian speaking of the privilege that Infants have  
 of Christian Parents, or of one Parent such,  
*are they holy, i. e. designed for holiness; for other-*  
*Apostle know what our Lord had determined, 'Ex-*  
*ne be born of Water and the Spirit, he shall not*  
*into the Kingdom of God, that is, he shall not*

See the place at large CH. IV. §. 6.  
 Iulianus writes to St. Hierom this question, *How are* 293.  
*whenas without the gift of Grace [viz. Bap-*  
*tism] given them afterward [after their Birth] and preserv-*  
*cannot be saved? (71)*

St. Hierom for answer refers him to the fore-  
 mentioned resolution of Tertullian, but withal men-  
 some other Interpretations about legal cleanness or  
 uncleanness.

(71) See CH.  
 XVIII.

the same Father in his Epistle to Leta, (72) a (72) Epist. 7,  
 an Woman Daughter of Albinus a Heathen, Priest  
 later, having mentioned this Text, says, it had  
*crisped in her Family; for that she who had been*  
*in impari matrimonio of an unequal Marriage, i. e. her*  
*a Heathen, but her Mother being a Christian,*  
*richness of the Fruit had recompensed for the bitterness*  
*Root; and an ill Shrub had sweat forth precious*  
*&c. We have born [or, waited] to good purpose*  
*and Christian Family does Sanctifie one Unbeliever.*  
*Albinus himself] is now a Candidate of the Faith,*  
*is compass'd with a multitude of his Children*  
*grandchildren that Believe. I fancies that Jupiter*  
*might have believed, if he had had such kindred*  
*he makes this to be a fulfilling of this Text, and*  
*sanctifying of an Unbeliever to be the Converting,*  
*probability of Converting him, 'tis plain he understood*  
*those foregoing. All these bring the Baptism of*  
*into the Explication of their Holiness.*

Year after the  
Apostles 310.

298.  
(73) In loc.

6. St. Chrysostom says (73) a great deal of clean-  
unclean, without coming to any particular ex-  
on of what he means by it. He says, That she  
might not fear being made unclean by the Child,  
the Apostle tells her, 'The Unbelieving Husband  
'Sanctified by the Wife, &c. And then having shew'd  
tho' Adultery is a reasonable cause of Separation,  
Idolatry or Heathenism is not, he adds, Then I  
given a proof of this: For on supposition that the  
unclean didst bring forth a Child, and that Child  
ing not from thee alone, the Child would be clean,  
half clean; and therefore he adds, 'Else were your  
'dren Unclean, but now they are Holy, i. e. Not so.  
But he uses the Word Holy, by an over reaching Ex-  
on, that he might farther dispel all Fear of any con-  
sion, viz: of Uncleanness.

This is something obscure; but he seems to get  
more out of this Text than the Antipædobaptists.  
Yet it is plain that he could not mean that by  
cleanness the Children would obtain Salvation,  
out Baptism; because he so often and so plain-  
ly firms the contrary, as I have shewed in CHAP.  
6. 2.

(74) In loc.

7. He that made the Commentaries ascribed  
Ambrose, talks yet more slightly; he says, (74)  
believing party stay with the other, the sign of the  
will be us'd in the House; and that is a Sanctification.  
And that, if the believing Party go away, and lie with  
others, it would be Adultery; and the Children so  
would be unclean, because they would be Bastards. He  
St. Paul's arguing to come to no more than that  
the believing Woman stay and sanctifie the House,  
her unbelieving Husband with the sign of the Cross,  
for if she go from him and lie with others, the Child  
so begotten would be Bastards. Who doubts it?

I know not at what year to place this Author,  
these Commentaries are pieced out of several Ages,  
some elder, some later. This I believe was a later

323.  
(75) In loc.

8. Theodoret (75) explains, The unbelieving party  
sanctified, that is, there is hopes of their Salvation.  
suppose either the Man or the Woman do persist in unbelief,  
yet the seed shall be saved. These last Words he explains  
as Calvin has since done.

that wrote the *Questions ad Antiochum*, that Year after the  
 the Works of *Arhanasius*, explains *hob* by *Apollinaris*.  
 ved. But he limits it expressly to such as are  
 I give his Words among the *spurious* pieces,

are all the Interpretations of this Text, that  
 given by the Ancients.

in this Book (76) answers one more Ob- (76) Cap. 10.  
 of *Pelagius*, which is this, If the Soul be not  
 from the Parents, but the Body only; how  
 the Soul to be involv'd in the guilt of original

swers, 1. That *Pelagius* had spoke like a cir-  
 Man when he put that with an *if*; for that  
 obscure Matter, and not to be resolv'd from  
 whether the Soul be deriv'd, or be imme-  
 created. And, 2. He bids him answer this que-  
 If the Soul be not deriv'd, what Justice is  
 Soul newly created, and void of all Guilt, whol-  
 on all Contagion of Sin, should in Infants suffer  
 pussions and torturings of the Body, and which is  
 ful, the outrage of evil Spirits? He advises, that  
 see this by Experience to be so, and yet can-  
 ver for the reason or justice of it, we should  
 h questions remember that we are but Men.  
 made so large an abstract of what *Se*  
 says of this matter in these three Books,  
 were his first work against the *Pelagians*. I  
 ve liberty to pass by a great many sayings in  
 wing Books against them. For it were endless  
 all the passages which we meet with in them  
 of Infant Baptism, and proving from it  
 I shall therefore mention only here, and  
 and that only in *English* for brevity.

The next year, Anno 413. *St. Hierom* wrote his  
 to *Ctesiphon* (77) against that Opinion of the *Pe-* (77) Epist.  
 which denies the need we have of God's Grace, 120.  
 he mentions not *Pelagius* by name, but means  
 he says, *Speak out that which you hold. Declare*  
*what you talk in private to your Disciples.*  
 only Heresie that is assum'd to speak openly what is  
 privately. The forwardness of the Disciples publishes  
 the Masters keep in. What they hear in the  
 they proclaim on the House top. He instances  
 passages of a Book publish'd by one of the Di-  
 sciples;

Year after the  
Apostles 319.

sciples; which was probably Celestius; for Pelagius of more refined Politicks, generally forbore to appear himself, and put this Irishman foremost. He led the Book Syllogisms; but St. Hierom says it to be called *Solecisms*. It had in it such things as these,

*'Tis in vain that God has given me the power of Will, if I can't put it in practice without his command. I do either use the power once given me, so that my Will is preserv'd: Or else, if I stand in need of his help, the Freedom of will is destroyed in me.*

*If I have a mind to bend my finger, stir my hand, walk, run, spit, blow my nose, ease my head with water: What! shall the help of God be always wanting to me?*

This St. Hierom calls Blaphemy and Sacrilage, and says,

*What venom of Hereticks doth not this surd maintain that by reason of the Freedom of their will they have no farther need of God.*

He has nothing here of original Sin, and so no infants. He promis'd a larger Work, in which he would refute all their errors, which he performed the next year.

314.

The next year St. Austin wrote a large and learned Letter in answer to one he had received out of Africa from Hilarius. It is to be noted that Celestius, being Condemn'd in Africa, or else in going to Africa, had made his abode for some time in Sicily, and had, as it seems, sowed the seeds of his error there. For Hilarius desired St. Austin's Judgment concerning some new Doctrines, which, says he, (78) the Pelagians at Syracuse do publish.

(78) Inter Epistolae Augustini. Ep. 88.

1. That a Man may be without Sin, and keep his commandments easily, if he will.
2. That an unbaptized Infant surprized with Sin, cannot perish, deservedly, because he is innocent.
3. That a rich Man, if he keep his Wealth, and sell all that he has, cannot enter into the Kingdom of God. And that it will not avail him that he is rich, well [or, according to the Commandments.]

one must not swear at all. *For the Church, of which it is written, no hair of our head shall fall, nor a wrinkle, be that in which we now live, which we hope for. For some think it is that which consists of present Persons, &c.* Second of these. St. Austin (79) answers, *They say, An unbaptized Infant cannot perish, born without Sin. The Apostle does not say so, it is better to believe the Apostle than them. Teacher of the Gentiles, in whom Christ speaks, by one Man Sin enter'd into the World, &c. (80) Rom. 5. 12, &c. of many offences to Justification. Therefore and any Infant that is not sprung from the Conscience of one Man; of such an one let 'em say, that he is not that Condemnation, nor needs by the Grace of Christ deliver'd from it.* *By one offence to Condemnation, but, by the offence in which Adam offended? And what means, offences to Justification, but, that the Grace of Christ take off not only that Offence with which we are born from that one Man, are held bound; but also offences which when they are grown Men, they add and practices? But still that one, to which the ear that derives from that first Man is liable, is, he for their Condemnation. Therefore the Baptism is no more than what is necessary that they, that Generation are subject to that Condemnation, that Generation be freed from it. And as there is not a World who is carnally generated but from Adam, any spiritually Regenerated but by Christ. The Generation is liable to that one offence, and the Consequence thereof; but the spiritual Regeneration takes off that one for which Infants are Baptized; but all which Men by wicked living have added to them they are generated.* *Therefore he goes on, and says, If by one Man's offence reigned by one, much more they which receive abundance of Grace shall reign, &c. Therefore the offence of one Judgment came on all Men, so by the Righteousness of one the free will on all Men to Justification of Life; for as by the disobedience many were made Sinners, so by the obedience of one shall many be made Righteous.*

Year after the  
Apostles 310.

28. Aug. (97)

2. Rom. (80)

28. 2

What will they say to this? Or what is to say, unless they will plead that the Apostle That chosen vessel, the Teacher of the Gentiles of Christ, proclaims Judgment came by demnation; and these proclaim on the contrary That Infants, who, as they confess, derive from of whom he speaks, do not go into Condemnation nor Baptiz'd.

Judgment, says he, came by one to Condemnation, what does he mean, but by one offence? follows, but the Grace is of many offences.

Then he answers to that Plea of them, they said that St. Paul by one offence meant of Adam, and also all the Sins which Men that do commit.

He shews, that if St. Paul had meant so have said in like manner of the Grace of God that was of one offence to Justification; but guishes, and says, Condemnation came by one, but the Grace of Christ justifies from many.

Afterwards he says, If, as they pretend, he said these things on this account, that we should Sinners to belong to that first Man, not that we by being born of him, but by imitating him: either have named the Devil; for he sinned first, him Mankind do not derive their Pedigree, but imitate him. And if it were an imitation that the Apostle named the first Man; he the first Sinner among Men, and for that reason were said to belong to him: Why did he not name the second Man, who was the first Righteous among Men? But he names Adam; and on the other part names Christ. Because as the one, a Man, did by his Posterity, so the other, God and Man, did by righteousness save his inheritance; the one by transmitting the defilement of the flesh, which the wicked, could not; the other by giving the Spirit, which Abel, the righteous could not.

He at last observes to Hilarium, that Celsus was Condemn'd for this Doctrine at Carthage two years before, and tells him that he himself had published Books, and had preach'd oftentimes against it, recover'd several: That there were still some that held that Opinion, but privately; that

were more of them than one would expect, they are not refused, they seduce others to their  
are grown so numerous that I know not what it

But we wish rather that they should be heal-  
ity of the Church, than that they should be cut  
Body of it as incurable Members; provided ne-  
not compel it. For there is some fear lest more  
rise, whilst the putrified ones are spared, &c.

the third and fourth Positions of the Pelagians,  
Man, and about swearing, are such as may  
the Reader's Curiosity to know what was  
the questions in these times.

third St. Austin observes that Abraham, Isaac  
were rich, and continued so, and yet have a  
Kingdom. That the rich Man in the Para-  
go into torment because he died rich, but be-  
was Luxurious, and Unmerciful to Lazarus;  
us, when he died, was carried into the Bosom  
an, &c.

as the Pelagians pretended that the selling  
necessary under the New Testament, tho' not  
Old; he observes that our Saviour, who set  
ung Man this condition of being perfect; Sell  
st, &c. yet did not set this as the condition  
into Life; but that other (81) *Keep the Com-*

(81) Mat. 19

That the Apostle teaching rich Men how  
(82) on eternal Life, bids them do good, distribute,  
, &c. but does not require 'em to sell all.

(82) 1 Tim.  
17, 18, 19.

the Argument which they raised from these  
our Saviour, (83) *A rich man shall hardly enter*  
dom of Heaven, &c. St. Austin makes no an-

(83) Mat. 19  
23, &c.

but seems defective. *How is it then, says he, does*  
*He speak contrary to the Lord? Or, do these Men not*  
*what they talk of? He refers 'em to Christ's fol-*  
*lows, With Men this is impossible; but with God*  
*is possible.* Those they explained thus, as he  
Christ knew that several rich Men, upon hear-  
pel, would sell their Estates and give 'em to  
&c. and so that would be done which seemed  
; not, that any of 'em continuing in their  
would, by keeping those rules of the Apostle,  
in eternal Life; but that selling all that they  
would so fulfil those rules of the Apostle.

Year after the  
Apostles 310.

Here *S. Austin* observes that according to this Interpretation, *Our Lord* does, contrary to their *forth his own Grace*; for he does not say, 'That which is impossible to you impossible, is easie for Men to do, if *But he says,* 'That which is impossible with *easie with God. And following on that point gets to return and give any answer how he might have those words of our Saviour to be understood; ly he observes that the Apostle's words could be meant as they explain'd 'em, viz. of selling all because he gives several rules how they should for their Servants, Children, &c. which is not with selling all they had: For, as he observes, *this be done without a House, and something to be**

Our Saviour seems in that saying, *A rich Man hardly enter into the Kingdom of God*, to have meant does in many other Places, by the *Kingdom of God*, the *Kingdom of God*, not the Kingdom of Glory, state of the profession of the Gospel and of Faith as it was at that time, when both himself and his would be his Disciples, were so persecuted that they could not think of keeping any estate if they had as things so stood, it was very hard to persuade a rich Man to enter into it; so hard, that in speaking, it was impossible. Only God by his Grace might overcome that love of the world which hindred them from owning Christ. *Necessity* is not at all times; but only in times of persecution.

If this be the sense, the Translation would be intelligible if it were said, *not shall hardly, but can enter, &c.*

And if this be the sense, then what *St. Austin* says is pertinent and full, viz. that there are many who, tho' they do not actually sell all, and the Poor, yet are ready to part with all, if occasion be, for the sake of Christ and his truth; and in the mean time do keep their Families in Christian use Hospitality and Beneficence to the Poor, a righteous Man in the name of a righteous Man, he takes notice that *Pelagius* himself was relieving necessities by such rich Men, and entertain'd by others speak of him as a great haunter of Houses) he says,

Men, if they expect to be such as the Apostle (84) Year after the  
 That shall judge Angels, ought to resolve before Apostles 316.  
 receive (85) into everlasting Habitations those  
 made them their Friends with the Mammon of (84) 1 Cor  
 ousness. ————— Those Servants of God, who 6. 3.  
 d all, do afterwards live upon the honest labour (85) Luke  
 own hands, may with much less impudence condemn 16. 9.  
 whom they receive nothing, than those that not  
 by reason of some infirmity to work with their  
 condemn the Men that maintain 'em.  
 write this, was greatly in love with that perfection  
 our Lord spoke, when he said to the rich Man, Go  
 all, &c. and I did so; not by my own strength,  
 assisting Grace. And tho' I was not rich, there  
 the less be imputed to me for that; for the Apo-  
 selves, that did this first, were no rich Men. But  
 with all the World, that parts with all that he has  
 to have. ————— And I do my utmost endeavour  
 de others to this purpose, and I have in the name  
 several partners, who have by my ministry been  
 it. But still so as that the sound Doctrine is pre-  
 long us, and that we do not in way of vain-glory cen-  
 that do not take the same course, and tell 'em that  
 avail 'em to live chastly in Matrimony, to order  
 uses and Families Christian like, &c.  
 k this to be a modest and handsome rebuke of the  
 those two Monks, who valued themselves so  
 upon their selling their Temporal Possessions,  
 censur'd all that did not do the like, as unca-  
 God's Kingdom. St. Austin shews that he and  
 others had done the same with less Noise and less  
 Pride and Censure.  
 fourth about Swearing, he says thus, Avoid swear-  
 much as is possible; for it is better not to swear e-  
 the truth than by a custom of Swearing to fall often  
 ury, and always to come in danger of it. But these  
 far as appears by what I have heard some of 'em talk,  
 now what is Swearing; for they think they do not Swear  
 y say, God knows, or, God is witness, or, I call God  
 ells, upon my Soul; because it is not said, By God;  
 cause such Phrases as the foremention'd are found in  
 the Paul: But even that Phrase which they confess to  
 ring is found in him, when he says, (86) By your re- (86) 1 Cor  
 which I have in Christ Jesus our Lord. For in 13. 31.  
 ck this plainly appears to be Swearing: So that the  
 cannot

Year after the cannot take those words in the Latin, per vestram Apostles 310. By your rejoicing; as those (87) per meum ad vobis rum ad vos, By my coming to you again; and (87) Phil. 1. like where it is said, By any thing, and yet there is 26. ing, are to be taken.

But because the Apostle, a Man most strong in the in his Epistles, we must not therefore make a sport of As for us, it is much safer, as I said, never to make use of Yes, Yes, and No, No, as our Law not that it is a sin to swear truly, but it is a most to swear falsely, into which he naturally falls: that himself to swear. This is St. Austin's sense, and as some of the Ancienter Fathers are against all ing; there was a particular reason in their cause all the Oaths then administred in Courts of the Heathen Gods, or the Genii of the Emperors.

The instance that he gives of St. Paul's Swearing plainest in the Scripture; for whereas the Language uses the word *per*, as the English the word many other purposes, as well as Swearing; the St. Austin observes, has a peculiar word *ἐν*, for case of Swearing by any thing, and which is not but in Swearing; as *ἐν Διδ*, and *ἐν τοῖς Θείοις*; *ἐν τῇ ὑμετέρῃ χαρίσει*, is, without any mention, I swear [for which our English have put I by your glory [or, rejoicing] which I have in Christ our Lord, i. e. by that which is our common hope and joy.

§. 22. There came the same year some more out of Sicily for St. Austin to resolve, from Eusebius Paulus. They sent him a Paper, intitul'd, *De ut dicitur, Celestius*, Arguments given out, as a Celestius.

It contain'd 14 Arguments, or rather one Argument diversified in Words 14 times, to prove that a Man be without Sin if he will. That Argument is more than this dilemma, God's Commands are either impossible, &c.

It might be worth the while of a young Scholar to read 'em for a pattern to see how many ways that may be varied; as, Sin is either a thing that may be avoided, or that cannot be avoided, &c. Sin is either

(89) Lib. de perfectione justitiæ ad Eutropium. of Will, or of Necessity, &c. but they are not worthing here. St. Austin recites 'em, and gives answers to each of 'em (89) which must needs

the same as he and *St. Hieron* had given before. Year after the  
 dilemma aforesaid, *viz.* That a Man may by *Apostles 310.*  
 have in general a will, desire, and aim to  
 Sin; but by reason of our frailty, no Man finds  
 ease to hold out so steady in all particulars, but  
 often slips and sometimes falls. Neither does it  
 good to prove how unblameable we should be  
 if our will were faultless; since our  
 blemish is the corrupt inclination of our Will it  
 which complies with the Tentations, in all Men at  
 least to some degree; but in Men destitute of  
 grace, so far as to yield the Dominion to Sin. And  
 too plain by Experience, what do Sophisms to  
 any avail us? Our business is to get Cure by  
 grace for this Distemper, not to dispute our selves  
 the sense of it.

this time *Pelagius* wrote one of his most Elaborate 314.  
 treatise, intitul'd, *Of the Abilities of Nature*; to which 315.

the next year, wrote an Answer, intitled, *Of Na-* (90) Cap. 6.  
*ture*. He owns (90) that *Pelagius* had shewn

himself to be of a most strong and nimble wit, and had well

known those that excuse their Wickedness by laying all

the blame on the nature of Man; but that he had

his zeal too far, in saying that Men that are Wic-

ked have been Sinless if they would; and, That

we are Sinners because they could not be otherwise, they

are to be blamed. On which *St. Austin* makes this

(91) Mind what he says, Now I say that an In- (91) Cap. 7.  
 deed surprized with death in such a place where he

was reliev'd by the Baptism of Christ, as he is (*viz.*

at the washing of Regeneration) because he could

not otherwise. Let him then absolve such a one, and set

him in the Kingdom of Heaven to him in spite of our Lord's

will, &c.

Several Arguments as good as the Case would

show that *Pelagius* there uses one very silly logical Quirk. In

reply to what the Church held of our Nature in the

which it now is, *viz.* That it is deprav'd and

corrupted by Sin, he said, (92) What is Sin? Is it any sub- (92) Apud  
 stance; or a Name without any Substance, by which

Augustin. de  
 any real thing, nor any Existence, nor any bodily natura &c gra-

the act of something done amiss? And how can that

be a Substance weaken or change humane nature?

after the  
offices 310.

St. Austin produces the instance of some crying out as it is, Ps. 41. 4. Lord, be merciful to my Soul, for I have sinned against thee, &c. Pelagius ask such a Man, What he ails? What a substance, &c? How can a thing that has no substance file thy Soul? &c. And then adds, Would not the bitterness of his Soul bid him be gone? &c. Whether this Argument tends; and to what it would think these words spoken to no purpose; Thou name Jesus, for he shall save his People from all iniquity. For how shall he save 'em if they have no ailings? which the Gospel says Christ's People are to be saved from all unrighteousness, and so cannot defile. Oh, Brother, is there nothing if you would remember that you are a Christian? 6. 23. Pelagius prov'd that Men may be saved by instancing (93) in a great many Persons who so, as he pretended, Abel, Enoch, Melchisedech, and more, and in some Women, Deborah, Anna, and also the Mother of our Lord and Saviour; to whom he said, That it is necessary for our hope we do confess her to be without Sin.

(93) Ibid.

cap. 36.

3 q. 2 (92)

St. Austin answers, Excepting the holy Virgin concerning whom I am not willing, for the honour of God to hold any dispute at all when we are talking about her. *enim scimus quod [i. quid] et sine peccato concipere et parere meritis cum quomodo constat nullum habuisse peccatum.* Hæc ergo excepta virgine. For how do we know [or, what] more Grace was bestowed on her than on all Sin, who had the honour to conceive and bring forth him who certainly had no Sin? (The Virgin excepted) if we could have called upon those Holy Men and Women when they were alive and have askt 'em whether they were without Sin? What do you think they would have said? No Man says, or as the Apostle John says, If we say we have no Sin, we deceive our selves, &c.

100A (50)

St. Austin's Answer

100B (51)

100C (52)

100D (53)

100E (54)

100F (55)

100G (56)

100H (57)

100I (58)

100J (59)

100K (60)

From what the Rapiſts now a-days say and reference to the Blessed Virgin one would think Antiquity had believed her to be Sinless; but examining we shall find that Pelagius here is the same as he even said that she was without Sin. St. Austin makes a very modest answer, as thinking it decent in regard to the honour of our Saviour, not to

St. Austin's Answer

the Sins of his Mother ; but as one may guess Year after the  
ce, and more plainly by some other, he was Apostles 210.  
affirming herto be Sinless. He often speaks po-  
all Mankind as Sinful, excepting only our Sa-  
ist. And for other Fathers, they make no scru-  
it comes in their way, to speak particularly  
ings, as *Chrysostom* on *John* 2, 3. And *St. Hil-* (95) Dialog.  
aving repeated her *Canticum*, bids *Pelagius* mark, 1.  
es not call her self Blessed for any merit or verrue  
but by the mercy of God, who vouchsafed to in-  
er.

having produced, by way of Objection against  
several Reasons and some Authorities, that she (96) Aq.  
(96) answers 'em all with that Text, *Cant.* 4. 7. Sunm. 3.  
all fair, my love, there is no spot in thee ; and with Q. 27. Art.  
ge of *St. Austin*. Now this is not to his purpose 3, 4.  
is here ; but in *Aquinas's* Citation the words  
He reads 'em thus, *Inde enim scimus quid*  
*collatum fuerit ad vincendum omni ex parte*  
*quod concipere, &c.* ' For we know that more  
was bestow'd on her to overcome all Sin, by this  
had the honour to conceive [or, deserved to  
&c. But the Jesuit, *Vasquez*, had something  
honesty ; for tho' he would have the words  
*quinas* reads 'em ; yet he confesses that he found  
the Book as I have transcribed 'em. He quotes (97) In terti-  
*enim*, but adds as of his own, or rather, *inde* am Thomæ.  
and he quotes, *quid ei plus gratiæ* ; but says, as of T. 2. Disp.  
head, or rather, *quod ei plus gratiæ*. And the 117. c. 31  
e, he does not pretend to alter into *quod* at all.  
dition that *Vasquez* had was more unexceptiona-  
gives even less occasion to the Popish Alterations,  
out of which I transcribe, which is *Erasmus's*  
at *Venice*, 1551. (and his Editions are com-  
e least tainted with their Corruptions of the  
or *Vasquez* reads *quid*, which, together with the  
the Discourse there, justifies my Alteration. If  
ere not some Eye kept over these Men, they  
both in the Fathers, and in the Scripture too,  
words, as some of 'em have done here, to serve

had better take *Pelagius's* words, which serve  
urpose without any Alteration : It would not be  
time they have borrowed from some Heretical  
e which was never own'd in the Ancient Catho-  
lick

Year after the  
Apostles 310.

lick Church. *Pelagius* does not only say, but makes it a necessary point of Religion to which fits them to a Hair.

§. 24. *Pelagius* liv'd all this while at *Jerusalem*; he wrote was in *Latin*, so that his Opinions talk'd of in the *West*, where he had liv'd, that Language was understood and spoken, *East* where he now was, because little but *Greek* or spoken there.

He could not have found a more converse than at *Jerusalem*; for *John* the Bishop there, he liv'd, was himself addicted to new Opinions. *Epiphanius* and *St. Hierom* had a good while been against him for holding several of the Condemnsions of *Origen*, to which some of *Pelagius's* Ten pretty near a-kin.

About this time there happen'd a meeting at *Jerusalem*, and *Orosius*, a young Man, who had been at *St. Austin*, and was now at *Bethlehem* with him, came to this meeting, and declar'd to 'em what there was in the *West* about some Doctrines of *Celestius*, and countenanc'd by some Writings of *us*, and that *St. Austin* had wrote against 'em. (98) caused (98) to be read to 'em (as well as could be by an Interpreter) *St. Austin's* Letter to *Hilary* mention'd before in §. 20, 21. *Pelagius* being whether he had taught those Doctrines against *Austin* there writes, answer'd, *Who is that Austin what is Austin to me?* Some in the Council said, *He that speaks against that Bishop by whom God has restor'd unity to all Africa, deserves to be banish'd not only from this Assembly, but from the whole Church.*

They refer'd to the service *St. Austin* had done in clearing the *Doubtfuls*. But Bishop *John*, who presided interpos'd for him; and all that was urg'd against that time, being this, that he had maintain'd a Man might live without Sin; *John* said, *If he maintain'd this to be possible without God's help, is worthy to be Condemn'd; but since he adds that, what have you? Do you deny God's help?* So a squabble arising, and who could speak no *Greek*, as they no *Latin*, unable to make them understand the fallacy which *Pelagius* conceal'd under that word, *God's help*, it was, that the matter should be refer'd to *Innocent* of *Rome*, and that in the mean time *Pelagius*

(98) *Orosii*  
Apologetic.

## X. Pelagius recants at Diospolis.

233

and so nothing at this meeting was said about

Year after the  
Apostles 319

And *John* the Bishop took occasion quickly  
out with *Orosius*; upon which he wrote his  
which is still extant, and out of which some  
to our purpose about Infant Baptism might  
but they have nothing different from what *St.*  
*St. Hierom* and *Pelagius* himself, have; and  
shall for Brevity omit 'em.

At the latter end of this year 415. there was  
Assembly of 14 Bishops in this Country, at the  
which in Scripture is called *Lydda*, but was then  
*Diospolis*, to which *Pelagius* was summon'd; and  
could come off no other way but by denying  
his Opinions, which he had promoted before,  
(as *St. Austin* makes appear) he for all this  
continued to promote afterward.

319.

Articles objected to him were taken partly out  
Books of his own, partly out of some Books of  
who was look'd on as his Scholar; and partly  
Acts of a Council at *Carthage*, where *Celestius*  
Condemn'd; and partly out of that *Carthage*  
Opinions which *Hilarius* had sent to *St. Au-*  
*Sicily*, and which *St. Austin* refuted in the  
said Letter.

It was cited from his own Books, he denied  
said the Book was not writ by him, tho' it went  
same. The rest he defended, and put as fair  
as he could, which was easie to do, because  
he wrote in *Latin*, (which these Bishops did  
stand) he explain'd (99) to them in *Greek*,  
not speak to them by an Interpreter, as Mr.  
mistakes the Matter) and because his Accu-  
sation was not there, being sick, but only their Libel was

(99) Aug. de  
Gentili Palest.  
c. 2.

himself had been wary in his Expressions, for  
he had: Of the Articles taken from the Books  
of *Celestius* he defended some, as, *The possibility*  
*of all Sin, by God's help, &c.* but renounced the  
other Words, (1) *The other things, as they confess*  
*were not spoken by me; and so I have no reason*  
*to give 'em. Yet, for the satisfaction of the holy Synod*  
*[anathematizo] all that do hold so.* So he got  
his whole Skin, but left several of his beloved O-  
pinions behind him Condemn'd, as appears by minding  
the were that he renounced.

(1) Augusti  
eodem libro.

The

Year after the  
Apostles 310.

(1) Epist. 206.

The account of the whole is long, especially Articles which bore a dispute in what sense he or understood 'em. What is most material to the sense of the Church at that time, is to recite the Council Condemn'd, and he was forc'd to do. Which you have in the Words of St. Austin in his *De Gestis Pelagii*. (where the Acts of this Council are large recited) but to the same effect. Thus,

For beside these Articles which he ventur'd as well as he could, some things were objected to him, lest he had renounced [anathematized] he would renounce himself.

For it was objected, that he said [or held,]

1. That Adam, whether he had sinned or not, died.
2. That his Sin hurt himself only, and no more.
3. That Infants new born are in the same state as was before his fall.
4. That neither by the death or fall of Adam do any kind die, nor by the Resurrection of Christ do any kind arise.

(3) See above  
§. 5.

These you see, (3) are the same that had been rec'd to Celestius four years before.

5. That Infants, tho' they be not Baptized, have Life.
6. That rich Men, unless they part with all, cannot have the Kingdom of God.

(4) See §. 20.

These two were taken (4) out of the heretick Doctrine broached at Syracuse.

7. That the Grace of God is not given in every man, but is in Free-Will; or, in the Law and the Gospel.

And several other Articles about Grace. All these Pelagius did so renounce [anathematize] as the Acts of the Council do shew, that he did any thing in defence of 'em. From whence it follows, whosoever will own the Authority of that Episcopate, and the Confession of Pelagius himself, these things (which the Catholick Church has viz.

That Adam, if he had not sinned, would not

Year after the  
Apostles

his Sin hurt, not himself only, but Mankind. Infants new born are not in the state that Adam was in, but fall, &c.

Infants will miss, not only of the Kingdom of Heaven, but also of eternal Life, &c.

his must needs have cost Pelagius a sore pang, happen'd that the news of his being acquitted by the Council made more noise among the vulgar People to his advantage, than his being compell'd to recant. Those Opinions did against his cause, especially in those places where they heard he was acquitted and appear'd did not hear upon what terms. He himself publish'd accounts of the matter to his own advantage and triumph'd of his success. So that the People were never more upplish than they were for a while after this Synod.

(5) Aug. de Gestis Pal. c. 30.

upon the whole Matter, tho' St. Austin does speak of these Bishops, as having been impos'd on in Matter of Fact, and do shew how he discovered his true meaning from him; and in a Letter, which he a little while after this to John Bishop of Jerusalem, desiring him to send him the Acts of the Council, (6) say thus, As for

(6) Epist. 232.

our Brother and your Son, whom I hear you love, I advise you so to manage your love to him, that you may know him, and have attentively heard him, may your holiness so be impos'd on by him, &c. For he hear him confess the grace and help of God, you means the same that you do, who have a Catholick

(11) Concil. Epist. de l. c. 13.

because you don't know what he has wrote in his book, for that reason I have sent you his Book, and mine in answer to it. And tho' St. Hieron do on this

call this Synod, (7) The pitiful Synod of Diospolis. Upon the whole matter, it appears by the

(7) Hieronym. Epist. 79.

They could not thoroughly examine the Man, yet Heresie it self they gave it a deadly wound. For Pelagius to declare what he did, about the Sin

(8) De Gestis Pal. c. 21.

the natural state of Infants, and the necessity of Grace, and the renouncing of Merit, they shew

they were far enough from Pelagianism. So Austin says, (9) that when he read the Acts of the Council, and before he saw Pelagius's Books of Free-

(9) Lib. de peccato originali, c. 14.

therein he return'd to his vomit again, he thought

That

Year after the Apostles 310. That this question had been at an end; and the had plainly owned original Sin in Infants.

§. 25. This I note the rather because some now-a-days, that shew a good will to Pelagius do strangely shuffle with that 9th Article of the of England, which is of Original Sin, expounding way, do shelter themselves under the pretended of the Greek Church, as if the Greek Fathers had not the Doctrine. Whereas not only this Council that Pelagius, yet Condemn'd the Opinions laid to him but also the other Councils of the Eastern Nations with the Latins in Condemning the said Doctrine the Men too when it appeared that they held such Doctrines.

For three years after this, Theodorus Bishop of Mops, held a Synod at Jerusalem, to which Pelagius was cited, and there Condemned, as is recorded in Mercator. Commonitor. c. 3.

And sometime after, Julian the Pelagian with some of his Party wrote to the Bishop of Thessalonica sending their own Doctrine in the fairest colours, of the Catholicks in the West in the blackest to make a Party in the Greek Church (10); but none, or hardly any, that they could bring over.

Celestius, before his Condemnation at Rome, Constantinople, to try if any interest could be made. But Atticus, the Bishop there, would neither receive him nor his Doctrine (11). St. Austin mentions

(11) Acta Concil. Ephes. pt. 1. c. 18. short, l. 3, contr'y Julian. c. 1. But Mercator large, Commonitor. c. 1. Some years after he went

Constantinople in the time of Atticus of holy Memory, finding discover'd to hold such Opinions, he was by the power of that holy Man, driven from that City; and was sent concerning him into Asia, to Thessalonica, and thence, to the Bishops there; of which I have Copies to be produced. But the said Celestius being driven thence also went to Rome; &c.

At Ephesus also they were rejected and did not suffer'd to abide there, which is the word of the who relates this, lib. de ingratis, c. 2. But Mercator expresses it, ill treated.

The only hopeful attempt they ever made in the Greek Church was about 15 years after this time, a general Council being call'd to Ephesus on account of Nestorius (who had innovated in the Doctrine

n) they joined their Party with his, as is usual Year after the  
 mented Parties to do; and made in all, at first Apostles 310.  
 quickly dwindled to 30, as appears by the Ad-  
 Council to the Emperor, where they say,  
 furd thing that 30 Men only (some of whom  
 good while ago depos'd, some are of the false  
 Celestius, &c.) should set themselves against a  
 10 Bishops, with whom all the Western Bishops  
 whole world) do consent. They made also  
 that if any Clergyman did publicly or private- (12) Can. 4.  
 the Opinions of Nestorius, or Celestius, they  
 deprived.

things, and more to the same purpose, are largely  
 larly quoted out of the Acts of that Council,  
 Usher, in the forementioned Treatise (13). So (13) Cap. XII;  
 ard to guess what these Men get by appealing  
 Church.

the Greek Fathers before this time, Vossius has  
 own in his *Pelagian History*, that they com-  
 the Doctrine of original Sin. Only he  
 mens Alexandrinus must be excepted; but  
 and shews (14) that there is no reason for (14) Annot.  
 tion. Vossius is of Opinion that there is no on Pl. 31.  
 between St. Austin, and the Ancient Greek Fa-  
 that other point of Predestination, but that  
 the ancienter Fathers omitted concerning prede- (15) De H<sup>is</sup>  
 he adds, But, allowing that to be a matter in storis Lati-  
 n will always pass various Judgments, and nis, l. 2. c. 1.  
 each their own Sentiments both in the Scrip-  
 e Fathers; it cannot with any Modesty at all  
 ed that they do not own and complain of  
 or natural Corruption. 'Tis true, that most  
 re of Opinion that this Corruption or Sin  
 unbaptized Infants be punish'd no otherwise  
 he loss of the Kingdom of Heaven. And in  
 they differ'd from most of the Latins.

Cleric says (16), They that have not so ill an opini- (16) Bib. U-  
 us, as St. Austin had, do say, that if St. Austin nivers. T. 8.  
 le to read the Greek Doctors, he would have pag. 192:  
 they speak no otherwise than Pelagius does; as  
 e, be seen in a great many places in St. Chryso-  
 in Ildore of Pelusium, whom some Moderns have  
 d of Pelagianism.

Year after the By singling out St. *Chrysostom* he follows the  
 Apostles 310. old *Pelagians*, for it appears out of St. *Austin*  
 against *Julian* the *Pelagian*, lib. 1. and lib. 2. *Anianus* do make their chief boast of St. *Austin* and do fetch more for their purpose out of him than out of any other *Greek* Writer. They translate of his Orations that were most for their purpose, tho' not very conversant indeed in the *Latin* language, yet shewed that he could read and understand it by giving instances wherein he made them more for their purpose than their Translation, as I recited before in CH. I. besides, he answered them by producing others of his, where he plainly owns original Sin; and only way one has to save the Credit of a Translation gives so much scope to the vein of Oratory and that take what he says at several times, and you will hardly make it consistent.

(17) Lib. 1.  
 contra Julian.  
 (18) Sermo  
 de Jejunio.

And for other *Greek* Doctors, who were not regarded (for St. *Chrysostom* was no Ancient *Austin* himself) he shews the Doctrine of St. *Basil*, St. *Gregory*, &c. to have been clear and matter, and says (17), tho' he had a Translation of St. *Basil*, which he quoted (18), yet rather to Translate it himself word for word out of the *Greek* than that it might be more exact. The like he does in the same Book with two passages of St. *Chrysostom* down the *Greek* words. So that the forecited Critick on him has more in it of the assuming than of the Critick, than it has of truth or good manners. And to expect of St. *Austin* that he should expect of St. *Isidore* to know the sense of the *Greek* Church, consider the Age of each) a Jest indeed.

I gave some instances above in CH. XIV. of St. *Chrysostom* and this *Isidore*, and also *Theodore* all run in one vein, and the two latter shew a great deal on to imitate the former) have Expressions like those of *Pelagius* about Infant Baptism, viz. *Infants are Baptiz'd tho' they have no Sin*; which appears by Circumstances that their meaning was that they had no actual ones.

(19) Anian.  
 Epist. ad E-  
 vangelum a-  
 pud Bedam.  
 T. 6.

And for *Anianus*, where he boasts of St. *Austin* and says (19), *How agreeably does he every where in the Books of our Men, &c.* All the instances he gives are out of some Orations of his in Praise of

Anianus will have it, he has proved St. Paul to be without Sin, which the Pelagians maintain'd Apostles 310.  
 zable thing.

ys Anianus, by preferring him above all the Saints, and him to Angels.

proving from his virtues and from his sayings of our nature, &c,

by answering all those places by which the Tradition is a nickname he gives to St. Austin] does wish the stain of Faults [i. e. proves that had some Sins] that he may encourage his followers by the Example of an Apostle.

By extolling his Zeal, &c. that it may plainly appear the necessity of sinning is taken away; which in the Manichees [i. e. the Catholicks] both the Word and Life of the Apostle does disprove.

It cannot be denied but St. Chrysostom in these does lash out on these Subjects; but yet one that will never conclude that he thought in ear-

St. Paul was without Sin, any more than one who thinks so. But he was got on St. Paul's day

high flight of Oratory in his Commendation; in which such Men often use Expressions very Hyper-

And to conclude points of Doctrine from such Harangues is the property only of such un-

guers as St. Hierom (20) represents this Anianus (20) Eplst.

It was much the like sort of ill use made of 79.

reaching Expressions used at the Funeral Orations of Holy Men that has since given ground to the

and Prayers offer'd to them.

Ever it be, it makes one think over again of that

which is lately given us by a great Man amongst

us, who of all the Fathers, recommends St. Chry-

stostom and Theodoret particularly to our reading. Cer-

tainly they were not inclined to Pelagianism; for if

they were, he would never have singled out them in his

Commendation to us.

About the same time that the Synod of Diospolis

was held, S. Hierom publish'd his three Books against

the Opinions of Pelagius (not naming him, but

decyphering him) in form of Dialogues between

him and a Catholick, under the feigned names of

and Critobulus; Atticus representing the Catho-

lic, and Critobulus the Pelagian. The far greatest part

(which I must omit) is taken up in setting forth

the

Year after the  
Apostles 310.

the pride and presumption of that Tenet of Pelagius, which a Man may in this Life be without Sin; which so smartly done by Atticus, that toward the third Dialogue, Critobolus reckoning that he could obtain this to be true in the case of Infants at least of grown Persons, says thus,

**CRIT.** I can hold no longer; all my patience is by your provoking way of talk. I pray tell me when Infants sinned? Neither can the Conscience of a Man nor can their ignorance be imputed to them, was so that of the Prophet Jonah, know not their guilt from their left. They are in no case to commit Sin, they are in a case to Perish; their Knees double in their tender Age can utter no words; with a Mouth would speak if it could, they give a smile; and the eternal Misery is prepared for the poor Babes.

**ATT.** Oh! you are grown mighty Eloquent, &c. But don't run upon me with your flowers of Rhetoric (are none of your own neither) with which the crafty and shallow Men are wont to be caught; but tell me ly what you would say of 'em.

**CRIT.** This I say; grant me but this, that they who cannot Sin, are without Sin.

**ATT.** I shall grant it, provided they be Born of Christ; and yet you shall not bring me to yield my position, That a Person may be without Sin, if These have neither power nor will, but they are Born all Sin by the Grace of God, which they receive by Baptism.

**CRIT.** You will force me to come to that invidious and to say, What Sin had they? That you may see People presently throw stones at me; and that when I murder me by strength, you may by a device.

**ATT.** He murder'd a Heretick that suffers him to continue such, &c.

**CRIT.** Tell me, I beseech you, and free me from all for what reason are Infants Baptiz'd?

**ATT.** That in Baptism their Sins may be forgiven.

**CRIT.** What Sin have they incur'd? Is any Sin that never was bound?

**ATT.** Do you ask me? That Trumpet of the Church Teacher of the Gentiles, that golden Vessel shining in the World, shall answer you. 'Death reigned from Adam to Moses even over those who had not sinned after

of Adam's Transgression, which is the figure of Year after the  
 was to come, &c. [he goes on to recite the *Apostles 318*  
 pter to the Romans.] And if you object that it  
 has there were some that had not sinned; under-  
 that they sinned not that Sin which Adam com-  
 Paradise, by breaking God's command. But all  
 are held obnoxious either by their own, or by their  
 Adam's Sin. He that is an Infant is in Bap-  
 and from the bond of his Forefather; he that is of  
 understand, is by the Blood of Christ freed both from  
 bond, and also from that which is derived from

at you may not think that I understand this in an  
 [or, Heterodox] sense; the blessed Martyr  
 (whom you pretend to have imitated in collecta  
 der some places of Scripture) in the Epistle which  
 to Bishop Fidus, about the Baptizing of Infants;

en the greatest Offenders, and they that have  
 ly sinned against God before, have, when they  
 ds come to believe, forgiveness of their Sins;  
 Person is kept off from Baptism and the Grace:  
 uch less reason is there to refuse an Infant,  
 ing newly born has no Sin, save that being  
 ed from Adam, according to the flesh, he has  
 s very Birth contracted the Contagion of the  
 anciently-threatned, &c?

es on to recite *verbatim* all the rest of the E-  
 he en: which I recited before in CH. VI. §. 1.  
 proceeds;

ly and accomplish'd Person, Bishop Austin, wrote  
 ago to Marcellinus (who was afterward, tho'  
 put to death by the Hereticks, on pretence that he  
 and in Heraclius's Usurpation) two Books concern-  
 baptism of Infants, against your Heresie, by which  
 maintain that Infants are Baptiz'd, nor for for-  
 Sins; but for the Kingdom of Heaven, accord-  
 which is written in the Gospel, Except a Person  
 gain of Water and the Spirit, he cannot enter  
 Kingdom of Heaven. And a third Book to the  
 cellinus, against those that say (what you say) that  
 ), without the Grace of God, be without Sin, if  
 And a fourth to Hilarius, against your Doctrine

R

that

Year after the that brings up so many odd things. And, they the Apostles 910. setting out some more Books particularly relating which are not yet come to my hands. So that it is proper for me to spare my pains on this subject. Of Horace he said to me, Never carry Timber into Woods. For either I must superfluously say the same he has said, or else, if I would say any new things, excellent Wit has foretold all the best.

This one thing I will say, that this Discourse may have an end; either you must set forth a new Creed, for the Father, the Son, and the Holy Ghost, baptizing unto the Kingdom of Heaven: Or else, if you ledge One Baptism for Infants, and for grown Persons, must own that Infants are to be Baptiz'd for Remission of Sins; Sins after the Similitude of Adam's Transgression.

(21) Origen. And if the forgiveness of Sins, which are the Sins of the first Birth, do seem to you unjust, or such as he that committeth no Sin himself has no need of; then mark your Beloved (21), who holds that in Baptism are forgiven those old Sins which have been committed in this State in the Celestial Regions; and so as you are indebted to his Authority in your other points, partake with him in this too.

(22) §. 6. 7. Tho' St. Hierom, after having in these Dialogues confuted the other errors of Pelagius, do insist on this proof of original Sin from the Baptism of Infants as being a matter which had been fully handled by St. Austin in the Books he here mentions, and I gave some account before (22), yet this little has have nettled and puzzled Pelagius more than was said by St. Austin. The Pelagians confessed that adult Persons were Baptiz'd for forgiveness of Sins; but Infants having no Sins were Baptiz'd only for the Kingdom of Heaven. This was to establish two Baptisms, which was contrary to that Article of the Constantinopolitan Creed, then received in all the Churches, which acknowledge one Baptism for the remission of Sins. Pelagius could never get clear from this Argument, it appears by his answer, which we shall see hereafter that he yielded more to the force of it, than he would otherwise.

In the mean time, and quickly after the Synod of Year after the  
 he published four Books *pro libero arbitrio*, In Apostles 310.  
 of Free-will, in which, beside what he has about  
 of God's Grace, he does, as St. Austin expresses  
 not by any *fl* intimation [as formerly] but in a (23) De pec-  
 manner, maintain by all the force of Argument *cato* original;  
 that humane Nature in Infants is in no manner Cap. 21.  
 by derivation [or, birth]. St. Austin gives there  
 an instance of one of his sayings, in the first of the (24) Capl 13.  
 Books.

the good or evil for which we are to be praised, or  
 does not come into the World with us, but is added  
 or we are born capable of either of these; not full  
 [said] of either of 'em: And as we are at first form'd  
 any virtue, so likewise without any vice. And  
 in a Person, before the actings of his own will, no-  
 what God has created, [or, put into him].

A People wonder'd how he could reconcile this  
 that he had said in the said Synod, where he had,  
 shew'd before (25), anathematiz'd all that held a (25) S. 24;  
 these Opinions: 1. That Adam's Sin hurt himself  
 and not Mankind. 2. That Infants new born are in  
 the state that Adam was before his fall. 3. That  
 tho' not baptized, have eternal Life. He invent-  
 ed salvoes, which St. Austin mentions in a Book  
 some time after (26), and which shews that he had (26) De peccat  
 of juggling and Equivocation enough for a origin. c. 19.

that it might be said truly enough, that Adam's  
 hurt Mankind as well as himself. But how?  
 derivation, but by the ill example it gave. The  
 may thank him for this Explication; for it  
 seem to much such another about Christ's death  
 good to Mankind.

that Infants new born are not in the same state  
 Adam was before his fall, is true enough. But  
 person very different from what those Bishops whom  
 er'd, could imagine, viz. Because he was a Man  
 are but Children.

the reason he could give for his condemning  
 at said, *Unbaptized Infants shall have eternal*  
 as a saying which he often had in his mouth,  
 for Infants that die without Baptism, I know, wh<sup>o</sup> (27) Aug. 16;  
 do not go; but whither they do go, I know not, i. e. c. 21.

Year after the I know they do not go to the Kingdom of Heaven; but Apostles 310. becomes of 'em I know not.

'Tis plain enough from many places in S. that his Followers held, that they should have eternal Life, but not in the Kingdom of Heaven. But he himself, it seems, at least at this time, was what he had said in the Synod, renounc'd that determin'd so, and kept himself in reserve concerning their future state.

(28) Ibid. c.  
36.

St. Austin's note on all this, is, (28) Does he think that when these Propositions were set him to consider one sense, he does, by expounding 'em in another make it out, that he did not deceive his Judges from that, that he deceiv'd 'em so much the more as he now explains himself the more craftily.

316. §. 28. The next year two Councils were held in Africa, both about the same time; one at Carthage, 68 Bishops, the other at Milevis, for the Province of Numidia, of 61 Bishops. They had not then seen our last four Books, and had but an imperfect notion of what had pass'd at Diospolis. But they found it necessary to condemn the Pelagian Opinions; which were taken some footing in those Countries, but were not at Rome; and therefore they both of 'em did by their Synodical Epistles written to Innocent Bishop of Rome, desire the concurrence of that Church; not that they thought their own Decrees invalid without confirmation from Rome, but because Rome was more respected. With which desire Innocent did very willingly comply in his Answers; which answers, the year after, I shall recite here, leaving out the Epistles and Answers the greatest part of which is about Grace, but inserting what they say of the Pelagians.

316.  
(29) Apud  
Augustinum,  
Epist. 90.

*The Synodical Epistle of the Council of Carthage to Innocent (29).*

They take notice of the report that Pelagius had been acquitted at the Council of Diospolis, saying most of the Tenets objected to him; and say,

Agustus do seem to your Reverence also justly ac- Year after the  
 those Episcopal Acts which are said to have Apostles 316.

the East, yet the error it self and the im-  
 has so many Abettors in several places, ought  
 condemn'd by the Authority of the Apostolick See.  
 Holiness then consider, and have a fellow-feeling  
 in your Pastoral Bowels, how mischievous and de-  
 a thing that is to the Sheep of Christ, which fol-  
 their sacrilegious Disputations; That we need  
 that we enter not into Temptation, &c.

proceed to shew the necessity of praying for  
 iving Grace, from Luke 22. 32. Eph. 3. 14, &c.  
 conclude their Letter thus,

also, 'That Infants are not to be Baptiz'd  
 Salvation which is given by Christ as a Sa-  
 and so they kill 'em eternally by their pernicious

They maintain that, 'Tho' they should not  
 iz'd, yet they would have an eternal Life ;  
 they are not of those of whom our Lord

the Son of Man came to seek and to save that which  
 for these, say they, were not lost, neither is there  
 in them that needs saving or redeeming at

a Price. For there is nothing in them that  
 apted, nothing that is held captive under the  
 of the Devil ; nor was the Blood which was

forgiveness of Sin, shed for them. 'Tho' Ce-  
 by his Book, formerly (30) given in to the Church (30) Five  
 age, owned that Infants have Redemption by the years before,

of Christ. But a great many who are said to be,  
 been, their Disciples, do not cease with all their  
 uphold these Errors, by which they endeavour to

the Christian Faith.  
 suppose Pelagius and Celestius be reformed, or  
 they never held these things, and do deny that a-

Writings produced against them are theirs, and  
 cannot be proved ; yet in the general, whoever  
 these Tenets, and does affirm, That human Na-

be sufficient of it self to overcome Sin, and  
 's Commandments, and so is an Adversary to  
 of God which is plainly prov'd from the Prayers of

And, Quicunque negat parvulos per baptis-  
 m christi a perditione liberari, & salutem percipere  
 nam ; Whoever denies that Infants are by Christian  
 deliver'd from Perdition, and brought to eternal

let him be anathema.  
 R 3 And

Year after the  
Apostles 316.

And for the other things that are objected in the  
doubt not but your Reverence will, when you have  
seen the Episcopal Acts which are said to have passed  
East, judge so as to give occasion to us all the  
mercy of God.

316.  
(31) Apud  
Augustinum,  
Epist. 92.

### The Synodical Epistle of the Milevitan Council to Innocent (31).

They represent to him that there was a sect  
sprung up of Men that were Enemies to the  
Christ, who went about to deprive People of the bread  
Lord's Prayer, &c. And after many things said on  
Subject, they add,

Also they do by a wicked presumption contend that  
Infants shall have an eternal Life, tho' they be not  
by the Sacraments of the Christian Grace; making the  
effect, which the Apostle says, By one Man Sin entered  
the World, &c.

Therefore to omit many other things which they  
course against the holy Scriptures, these two things  
do support the Hearts of the faithful, and in which  
about to subvert all our Christianity, viz. That God  
to be prayed to, to be our helper against the evil  
and for working Righteousness; and, that the Sacraments  
of the Christian Grace is not helpful to Infants in  
obtaining eternal Life; These when we have signified  
Apostolical breast, we have not need to say much, &c.

(32) Inter  
Epistolas Au-  
gustini. Epist.  
93.

There was another Letter (32) written to him  
at the same time, and on the same subject in a fam-  
iliar style, by five Bishops, who, I suppose, had  
personal Acquaintance with him, viz. Aurelius, who  
made one at the Council of Carthage; Alipius, St. Augustine  
and Possidius, who had been in the other Council at  
Euodius, whose name is to neither of 'em. They  
him to understand that they hear there are some  
Rome, who do favour Pelagius; some who are  
over to his Opinion; others, that will not believe  
is of that Opinion. That in all probability Pelagius  
impos'd upon the Bishops at Diospolis, who, who  
heard him own the Grace of God, could think no more  
but that he meant that Grace by which we are  
good Christians, and not that only by which we are  
rational Men; whereas he, in his Books, (which are

Diepolis had not seen) says to God in effect, *Year after the Apostles 316.*  
*It made us Men, but we have made our selves good*  
 Therefore they advise him to send for Pelagi-  
 us, or to deal with him by Letters; that if he  
 explain himself in a Catholick sense, he may be ac-  
 cused indeed.

At purpose St. Austin sends to Innocent a Letter  
 had written to Pelagius, desiring him to send it to  
 him then, says he, *he will the rather vouchsafe to read*  
*and send more him that sent it than him that wrote*

He sent him withal a Book of Pelagius's; I suppose,  
*de Viribus Naturæ*, spoken of in §. 22.

He returned three Letters in answer to these three. 317.

Of the 91, 93, and 96, that are Printed among the  
 of St. Austin. He agrees perfectly with them in  
 of Doctrine, and in the Proofs that they had  
 for 'em. And for the case of Infants particular-  
 (33) Epist, says (33), That which Pelagius and Celestius do (33) Epist,  
 ix. that they may have eternal Life without Bap- 93.

*per saltum, very absurd.* He says, they would by  
 means make their Baptism of no use. That if it did  
 hurt that they are not regenerated, then the same  
 must hold that the Waters of Regeneration do 'em no  
 It seems probable by these words, that this Pope  
 understand how Pelagius distinguish'd between e-  
 Life and the Kingdom of Heaven, In fine, he  
 his Sentence, that they are to be accounted Ex-  
 communicate, till they do repent and recant.

As to what St. Austin and the other four had desi-  
 at he would send for Pelagius, or write to him,  
 answers (34),

ought rather to come himself that he may be absolved, (34) Epist,  
 he be still of the same opinion, when will he ever 96.

himself to our Judgment, how many Letters soever be  
 sent, when he knows he must be Condemn'd? And if  
 to be sent for, it might be better done by them that  
 hear him, and not separated by so great a space of

But yet, if he will give any room for Medicine, our  
 shall not be wanting; for he may condemn the Opin-  
 ion he has been of, and send his Letters, and ask par-  
 his error, as becomes one that returns to us.

Year after the Apostles 316. *For his Book which you sent, I have read it, and find a great many blasphemous things, &c.*

317.

(35) Apud  
Augustin. O-  
peris imper-  
fecti lib. 4.  
c. 87.

(46) F. Garnier  
and Dr. Cave,  
Hist. literar.  
in Pelagio &  
Celestio.

(37) De pec-  
cato Orig.  
Cap. 2.

§. 29. These Letters of Innocent are dated in the year 417, and he died the March following. And he had before his Death wrote to Pelagius, or Pelagius had heard of what passed, he did write to Innocent an Apologetick Letter, and sent withal *fidei*, a written account of his Faith. In which he shews both to shew his own Faith to be true, and also to be even with St. Hierom for his Faith, so that Julian calls it (35) an answer to them. Innocent being dead before they came, they were shewed to Zosimus, who had been chosen Bishop in his stead. Celestius also came thither himself, and published into the hands of Zosimus his *Libellus*, or *Confessio fidei* likewise.

Some Learned Men (36) make Celestius to have published two Treatises at Rome, at this time; one *Confessio fidei* Zosimo Papae oblata, and the other, *simum Papam libellus*. And that the *Confessio fidei* is in a manner the same with Pelagius's *Libellus* in sense and Words. And that Pelagius's *Libellus* is the same which goes under the name of St. Hierom's *Symboli ad Damasum*. And Celestius's *Confessio fidei* is the greatest part the same with that which goes under St. Austin's *Sermo 191 de Tempore*.

But Celestius published but one, which may be called *Confessio fidei*, or, *Libellus fidei*; St. Austin always used the latter name. And that did considerably differ from Pelagius's *Libellus*, being (as St. Austin observes, (37) we shall see) much more frank and open in the original Sin.

And whereas they make one to be like the *Symboli* in St. Hierom, and the other to be in a manner the same with the *Sermo 191* in St. Austin's Works, these two are not only in a manner the same, but are the very same, (being Pelagius's *Libellus* as I said) saving a few various Lections, and saving that in St. Austin's Works it has an impertinent Preface to the beginning, and a bit cut off from the end, by some idle Monk, to make it serve for a Sermon.

I shall recite it here at large (tho' a small part only do relate to our purpose) and add a few notes on it. And this I do for two reasons.

the credit of *Pelagius*, and of our Country ; Year after the  
 always speaks of him as a Man of extraor- Apostles 317.  
 dinary Capacity and Accomplishments, and one whom  
 much admire and love, were it not for his  
 Opinions. And the Works of his that are  
 shew him a Man of very good parts. There are  
 intire but this, and a Letter of his to *Deme-*  
 th that Letter is as Polite and (as *Orosius* ex-  
 elaborate a piece as any that Age afforded ;  
 his Confession of his Faith is as handsomely  
 edly Penn'd as any of the Creeds drawn up  
 Men of that time, whereof there were ma-  
 that he does not speak home to the clearing  
 int on which he was question'd. And yet  
 are by much the most ancient Pieces extant  
 were written by one born in our Coun- 317.  
 have never yet been published in our Lan-

so it that I may put our *Socinians* out of love  
 They do much hug some notions of his,  
 ing first dress'd up and represented plausible  
 turn in *French*, they have translated and pub-  
*English*. But they shall see that how well so-  
 eale em in some of their lesser errors, yet as to  
 Article he is their mortal Enemy, and counts  
 ay of an Anathema ; being as Decretory a-  
 as *Athanasius*, or *Austin*, or any of the Anci-  
 lie Christians were whose names they hate.  
 eed is this, sent with a Letter to Pope *Innocent*,  
 g him dead, as I said.

believe in God the Father Almighty, maker  
 all things visible and invisible. We believe  
 the Lord *Jesus Christ*, by whom all things were  
 very God, the only begotten, the true Son of  
 ot made or adopted one, but begotten : Of  
 stance with the Father, which the *Greeks* ex-  
*μυσταίον*: and in such a manner equal in all things  
 Father that he cannot be [accounted] infe-  
 er in time, or degree, or power. And we ac-  
 ge him that is begotten to be of the same  
 as he is that begot him.

And

Year after the  
Apostles 917.

'And whereas we say, the Son is begotten of the Father, we do not ascribe any time to the and Ineffable Generation; but do mean, that the Father nor the Son had any beginning, cannot otherwise confess the Father to be less we do also confess the Son to be Co-eternal; he is called the Father, as having a Son, and ever was a Father, ever had a Son.

b.

'We believe also in the Holy Spirit, proceeding from the Father, equal in all things to the Father and the Son, in Power, in Will, in Substance. Neither is there any gradation in the Trinity; nothing that is led superior or inferior, but the whole Deity in its perfection: So that except the words of the propriety of the Persons, whatsoever is said of a Person, may very well be understood of all the Persons.

'And as in Confutation of *Arius*, we say that the Substance of the Trinity is one and the same, and one God in three Persons; so avoiding the mistake of *Sabellius*, we distinguish three Persons expressing three Properties; not saying that the Father is a Father of himself, nor the Son a Son to himself, nor the Holy Spirit of himself; but that there is one Person of the Father, another of the Son, and another of the Holy Spirit. For we acknowledge not only [several] Names, but also properties of the Names, that is, Persons. The *Greeks* express them, *Hypostases*. Nor does either at any time exclude the Person of the Father of the Holy Spirit; nor again does the Son of the Holy Spirit, receive the Name or Person of the Father; but the Father is always Father, the Son always Son, and the Holy Spirit always Holy Spirit: So that they are in substance one Thing, but are distinguished by Names and by Names.

c.

'And we say, that this Son of God, who is begotten of the Father and the Holy Spirit, inherited Eternal Life from our any beginning, did, in the end of the world, descend upon him, of *Mary*, who was always a Virgin, and became a perfect Man of our Nature; and the Word became *Flesh*, by taking Manhood to him, not by losing his Deity.

d.

'And we do not say that the Holy Spirit is begotten of the Father, as a certain Person does not hold; [or, as some very impious People]

operated by the power and influence of the Year after the  
Apostles 317.

we do in such a manner hold that there is in  
the Person of the Son, as that we say there  
are two perfect and intire Substances [*or, Na-*  
*ture*] of the Godhead, and of the Manhood which  
Body and Soul.

we do condemn *Photinus*, who confesses in-  
deedly a mere Man; so we do Anathematize *A-*  
rians and all of that sort who say that the Son of  
God took on him any thing less than the whole  
Nature, and that the Man [*or, Manhood*]  
was assumed, was either in Body, or in Soul,  
and, unlike to those for whose sake it was  
whom we do hold to have been like unto  
only the stain of Sin, which is not natural

we also abhor in like manner the Blasphemy  
of those who go about by a new Interpretation to  
say that since the time of his taking Flesh, all  
pertaining to the Divine Nature, did pass into  
[*or, Manhood*] and so also that all things be-  
longing to the Humane Nature, were transferred into  
[*the Divine Nature*]. From whence would fol-  
low that no Heresie ever offer'd to affirm)  
two Substances [*or, Natures*] viz. Of the Divi-  
ne the Humanity, would by this Confusion  
be extinguish'd, and to lose their proper  
and be chang'd into another thing. So that  
to own in the Son an imperfect God, and an im-  
perfect Man, are to be accounted not to hold truly ei-  
ther for God or Man.

we do hold that our Nature capable of suf-  
fering was so assumed by the Son of God, as that the  
God did remain incapable of suffering. For the  
God suffered (not in appearance only, but real-  
ly those things which the Scripture speaks of, *i. e.*  
Thirst, Weariness, Pain, Death, and the like;  
suffer'd in that Nature which was capable of  
*i. e.* not in that Nature which did assume, but  
which was assumed. For the Son of God is in  
his Godhead incapable of suffering, as the Fa-  
ther is incomprehensible, as the Father; invisible, as the  
Father. And tho' the proper Person of the Son, that is,  
the Word of God, did take on him Humanity ca-  
pable

Year after the  
Apostles 317.

'pable of suffering; yet the Godhead of the  
'in its own Nature did not suffer any thing by the  
'ring of the Humanity; as did not the whole  
'which we must of necessity confess to be  
'of suffering. The Son of God therefore  
'ing to the Scriptures, in respect of that which  
'pable of dying.

'The third day he rose again. He ascended  
'ven. He sits on the right hand of God the  
'the same Nature of Flesh still remaining in  
'was born, and suffered, in which also he  
'For the Nature of his Humanity is not crucified  
'but is glorified, being to continue for ever  
'Divinity.

'Having therefore received of the Father the  
'of all things in Heaven and Earth, he will  
'judge the living and the dead; that he may  
'the Just, and punish the Sinners.

g. 'We do also believe the Resurrection of the  
'such a manner as to say that we shall be re-  
'gain in the same truth of our Limbs, in which  
'now; and that we shall for ever remain such  
'shall be once made after the Resurrection.

'That there is one Life for the Saints, but re-  
'ferent according to their Labour: As on the  
'the punishments of wicked Men shall be ac-  
'the measure of their Sins.

h. *Baptisma unum tenemus, quod iisdem sacra-*  
*mentis in infantibus quibus etiam in maioribus assue-*  
*celebrandum.*

'We hold one Baptism, which we say ought  
'ministred with the same Sacramental words  
'as it is to elder Persons.

i. 'If after Baptism a Man do fall, we believe  
'be recovered by repentance [or, penance.]

k. 'We receive the Old and New Testament in  
'number of Books as the Authority of the Holy  
'lic Church doth deliver.

l. 'We believe that our Souls are given by God  
m. 'we hold that they are made by him; Another  
n. 'those who say, that Souls are, as it were, a  
'Substance of God. We do also condemn those  
'that the Souls have sinned in a former state, or  
'have lived in the Celestial Regions, before they  
'sent into Bodies.

also abhor the Blasphemy of those who say Year after the impossible thing is commanded to Man by God; *Apostles 317.*  
 The Commandments of God cannot be per-  
 any one Man, but that by all Men taken  
 they may. Or, that do condemn first Mar-  
 compliance with *Manichæus*, or second Mar-  
 compliance with the *Montanists*.

do Anathematize those who say that the Son  
 did tell lyes by necessity of the Flesh; and that  
 of the Humane Nature which he had taken  
 he could not do all things that he would.  
 also condemn the Heresie of *Jovinian*, who says  
 Life to come there will be no difference of  
 rewards] and that we shall have there Ver-  
 Graces] which we took no care to have

will we do so own as to say, that we always  
 need of God's help; and that as well they are in  
 who say with *Manichæus*, that a Man can-  
 Sin, as they who affirm with *Jovinian*, that  
 cannot Sin. For both of these take away the  
 of the Will. But we say, that a Man always  
 state that he may Sin, or may not Sin; so as to  
 selves always to be of a Free-will.

most blessed Pope, our Faith, which we have  
 in the Catholic Church, and have always held.  
 if there be any thing that is perhaps unwa-  
 unskilfully express'd; we desire it may be a-  
 by you, who do hold both the Faith and the  
*Peter*. And if our Confession be approved by  
 ment of your Apostleship, then whoever shall  
 mind to find fault with me, will shew, not me  
 Heretic, but himself unskilful or spiteful, or  
 Catholic.

Creed for so ancient a one (for it is much anci-  
 in that which goes under the name of *Atbana-*  
 within thirty six years of the *Constantinopoli-*  
 ery express and particular in reference to the ho-  
 y: And *St. Austin* finds no fault with it as to that  
 he only says (38), *After he has ended a Discourse* (38) *De gra-*  
 he pleased, from the Unity of the Trinity to the *tia Christi,*  
 ion of the Flesh, which no body demanded of him, c. 32.  
 &c.

Year after the Apostles 317. It is to be noted that he had, before he wrote this *Hereſie*, written three Books concerning the Trinity; which *Gennadius* in the Catalogue (39) De Scrip. of *Pelagius's* Books commends as useful Eccl. c. 42. since they are lost, this Creed may serve for a supplement of 'em.

And here I will make a remark on the Tenth Book of his, which *Gennadius* there mentions is lost, except a few fragments. For not I, as well as others, take a little pride in finding the writing of an ancient Book together, and publish'd some select passages relating to moral Duties and the practice of Religion. *Gennadius* recites the Title of this Book in the ordinary Editions, *Pro actuali conversatione ex Divinis Scripturis liber unus, capitulum in modum Cypriani Martyris praeſignatus*. But there is no sense. So some have put instead *Greek* *ὑπολογισμὸν*; and others have made other Titles. But I have a very old Edition of some of St. Hieron's Works, Ven. 1476. in which this passage is recited at two several places; in one it is *Aglogarum* in the other it is *Aglogarum*: So that I make out but the true writing was *Elogarum*; and so the Title of the Book was plainly this, *Collection of the Holy Scripture, concerning a Man's actual Conversation*. This is that Book of his, to which St. Hieron refers in the passage even now (40) recited, speaking of him, says, *The blessed Martyr Cyprian, whom you have imitated in collecting into order some passages of Scripture, &c.*

(40) §. 26.

The same Edition that I mentioned would correct several places in the Text of St. Hieron which are deprav'd, and some of 'em, I doubt not.

[*Holy Spirit proceeding from the Father.*] Not at this time had any more. His procession from the Father, also, has been since put into the *Constantinian* Creed the *Latin*s. So also afterward, he says of Christ's descent into Hades, or Hell: Which yet put into any Creed of the Catholics, except the *Aquileia*.

the Person of the Son.] In all the Editions both  
 rom's and St. Austin's Works, which I could Year after the  
 cludit. But I guess it is false Printed for in Apostles 317.  
 uit, accipit, or some such Word.

is instead of Seed.] I do not remember any  
 held this. Tertullian had, in an allusive way of  
 said, (41) Being the Son of God from the Seed,  
 Spirits of God his Father, Flesh without the Seed of  
 betaken by him that he might be the Son of Man,  
 of any Man was not proper for him who had

God: And St. Hilary (42) in the same way  
 had called it, The Seminative power of the Spi-  
 on her. But Pelagius seems to aim at some Per-  
 sons then living. In one of my Copies it is, *Us*  
*eratisimi opinantur.* But in that elder one that

it is, *Us quidam sceleratissimi opinantur.* I  
 St. Hierom might have somewhere said some  
 by way of allusion, for Pelagius's chief spite

But I do not remember it.

oul, or in Mind.] The words are, *Vel in ani-*  
*sensu.* But they must be intended for the  
 of  $\psi\chi\delta$  and  $\nu\psi$ , for Apollinaria said, that  
 humane Nature had  $\psi\chi\delta$  but not  $\nu\psi$ .

ich is not natural to us.] He takes some advan-  
 his for his Opinion against original Sin. But  
 was not natural to Man, as God made  
 become, in some sence, natural, since his de-

gi belonging to the Divine Nature, pass into the  
 e contra.] He is large against this Impiety,

held by the Arians and the Apollinarians. The  
 and this aim in teaching it, that by owning the

Nature of Christ to have suffer'd, the Christians  
 into their Opinion, that his Divine Nature

be same with that of God the Father. Phaba-

a little before this written a Tract against the  
 Faith drawn up at *Sirmium*, wherein he

(43) an Epistle of Potamius the Arian, that had  
 and this Doctrine, that the Divinity of Christ

d. This you do, says he, that People should  
 him born of him who is undoubtedly incapable of

And Epiphanius says the same thing of the  
 ar. 69.

c.

d.

(41) De carne Christi, c. 18.

(42) Lib. 1. de Trinitate.

f.

259.

(43) Cap. 7.

Year after the Apostles 317. The Eutychians also ran far into this Notion of Communication of Properties, but that was after Pelagius's time.

348. As 'tis hard for eager Spirits to keep the one error but ten years after this that Nestorius made use of this same Notion of the Properties of being incommunicable, to establish an impiety the other extreme, viz. that the ~~aby~~ and the ~~Ma~~ are two Persons; under pretence of inveighing at one error he runs into the other. For, speaking of God and Man to establish a confused mixture, he says. (44), *They make use of the Word, who is consubstantial with the Father, as if he had taken the beginning of his being with the Virgin Mother of Christ; as if he had been buried with his Temple, and buried with his Flesh, that the same Flesh did not remain after his death, but did pass into the nature of the Godhead, &c.* he adds, *The Virgin, whom many have venerated as the Mother of Christ, they are not afraid to call her the Mother of God.*

(44) Ad Celestinum Papam Epist. 1.

There wanted only the accuracy of speaking which Pelagius had here used, to clear and settle the difference between the Nestorians and Eutychians. He says that the Son of God was born, suffered, died, &c. in the same Person who is the Son of God; in the same nature by which he is God, or the Son of God. However, when that feud broke out, the Pelagians join'd their interest with the Nestorians, as before (45).

(45) §. 25.

g.

*In the same truth of our Limbs.] In eadem veritate in qua nunc sumus.* St. Hierom had written against Rufinus, and the Origenists for denying that it would be an *Æthereal Body*, as we now have: and he had reflected on the Pelagians, as leaning toward them in many things. Rufinus had renounced any such Opinion; and Pelagius here.

In the last clause of this Article [for ever] he reflects not only on Origen, who believed in many changes in the future state; but on those who had spoke of Hell torments, as if there were that they would not be Eternal.

[the same Sacramental words to Infants.] St. Hieron. Year after the  
 said, as I repeated before, (48) that they must be baptized by  
 Apostles 317.  
 on, that Infants are Baptized for forgiveness, or else make two Baptisms. Pelagius was h.  
 forced to say, as he does here. And Celestius in (46) §. 26:  
 of his Faith, which I shall recite presently.  
 is this reason why he grants that Infants are (47) §. 31:  
 for forgiveness of Sins, That we may not seem to  
 of Baptism.

He quotes this saying of Pelagius, and some  
 batism (48) as out of his *Libellus fidei*, and (48) De gra-  
 ne Animadversions on 'em. Which makes it plain Christi,  
 that it is Pelagius's, that no Critic, great, or c. 32.  
 of late years taken it to be St. Austin's own, and (48) §. 32:  
 great Master of that Art, mentioned at §.

[by Repentance.] This is against the Novatians.  
 by that is in St. Austin's Works it is said, Pri-  
 conciliationem, deinde per penitentiam, 'first  
 conciliation [or, Absolution] and then by Repen-  
 penance]. That Insertion looks like a Monks  
 at the old Edition is as I have translated

[number of Books.] Rufinus had then lately pub-  
 Exposition on the Apostle's Creed, in which he  
 a Catalogue of the Books of the Old and  
 Testament, which the Catholics owned in opposi-  
 Hereticks, exactly agreeing with that of the  
 s, and said, These are those which the Fathers  
 ed within the Canon; and on which they would  
 Doctrines of Faith to depend. But it is to be  
 there are some other Books which have been cal-  
 Ancients [not Canonical, but] Ecclesiastical:  
 reckons, Wisdom, Ecclesiasticus, Tobit, Judith,  
 Hermas and Judicium Petri. Which, he  
 ancient Christians would have to be read in the  
 and for other Books, they would not have them  
 burches at all.

[made by God.] This is aim'd against St. Au-  
 inclin'd to the other Opinion that the Soul  
 pagation; but never positively asserted either

Year after the Apostles 317. *The Soul not a part of the Substance of God; the Manichees and Priscillianists.*

m.  
n.

*Souls sinned in a former state.]* He clears him the suspicion of *Origenism* as to that point; yet some of his party embraced it, that they might better account for the Baptism of Infants without original Sin.

(49) Dial. 1.

*Commands of God not performed by one Man, taken together.]* This is the Sentence which he cites as if it were St. *Austin's*, to shew that it contradicts St. *Hierom*; as I mentioned §. 2. And indeed not only contradict him, but is levell'd at him as phemer; for St. *Hierom* writing (49) against the opinion of *Pelagius*, that a Man may live without sin, he used a long discourse to shew that those Men free from some sort of faults, are subject to sin, and that no one Man can have all Vertues; and the rest, had used that Sentence which I repeat. *Pelagius* is here in hopes to make Heresie and to get out of that.

Also, the other Clause of this Paragraph about *Marriage*, is meant against St. *Hierom*, who in his Works, and particularly in those against *Jovinian*, had so excessively commended Virginity, that his Expressions were reproachful to the state of *Marriage*, especially of second *Marriages*; and he had been forced to write an Apology to explain his meaning.

p.

*Did tell lies by necessity of the Flesh, and that the Humane Nature which he had assumed, he could do things that he would.]* This is a severe Animadversion against St. *Hierom*, who, in the second of the Dialogues he wrote against *Pelagius*, being eager in shewing the presumption of that Tenet of his, That 'tis possible to avoid all Sin if he will, had argued thus, I can be without Sin, if I will, as Christ, do any thing of my self, &c. The Arians took a Cavil; but the Church answer, that this is a disrespect of the Humane Nature which he had assumed; on the contrary say, I can be without Sin, if I will, can do nothing of himself, that he may shew the weakness of the Humane Nature. You can avoid all Sin; that you may while you are in the Body, set your self forth as a

He told his Brethren and Kindred that he was not to the Feast of Tabernacles; and yet it is written that he was there. But when his Brethren were gone up, then he went up to the Feast. He said he would not go; and

and what he denied he would do. Porphyry snarls Year after the  
and accuses him of inconstancy and change; not Apostles 317.  
that all things that give offence, are to be re-  
the Flesh [or, imputed to the Humane Na-

erom does not however call this a Lye, as Pela-  
ould represent his Words; but an alteration of  
incident to Humane Nature.

at another place in the same Dialogue, having  
that saying of our Saviour, *Father, if it be possi-  
-vee this Cup from me.* He adds, *Why, I pray you,  
se the Words of one that were in doubt? He had said  
place, The things that are impossible with Men;  
ble with God. But being a Man, and to suffer;  
in the Language of a Man. He says, If it be  
let one hour pass from me. You say, 'tis possible  
Sin all one's Life.*

ly Pelagius was of Opinion that these sayings  
everent, and did impure Sin to our Saviour as  
but Theodorus also Bishop of Mopsuestia, who  
lagian likewise, wrote a Treatise, *Against those  
Men Sin by Nature, and not by their Will.* He  
Adversary, whom he there expresses by a feign-

ARAM; but he means St. Hierom. Photius (50) Biblioth.  
abstract of the Book (50). And therein Theodor-  
cod. 177.  
es to his Adversary this saying, *That even Christ  
sumed the Humane Nature, which is infected with  
not free from Wickedness.* But this is to put a  
licious Interpretation upon St. Hierom's words;  
ere indeed not very warily spoken.

Writer of the first of those two Letters of the  
e, against which St. Austin wrote his four Books to  
face, made afterward the same spiteful reflecti-  
g of his Adversaries (i. e. the Catholics) in ge-  
at they held (among a great many horrid things  
e there heaps up) *That Christ was not clear from  
that he told lyes by the necessity of the Flesh, and  
ed with other Sins.* To which St. Austin there (31) Lib: 12

wers, *Let them look to it whom he has heard say  
pp, or in whose Books he has read something per-  
b he did not understand, and has turn'd to this  
Sense by a deceitful malice.* St. Austin speaks  
at one may guess he knew where they had this;  
not willing to enter into a dispute to vindicate  
n's Words.

ad Bonifac. 12.

12.

Year after the  
Apostles 317.

The 18 Pelagian Bishops had this over again Letter to the Bishop of Thessalonica, as we may see in St. Austin's second Book to Boniface, c. 6. And again, as appears by St. Austin's answer to him, C. 6.

St. Hierom at many other places owns in plain that our Saviour had no Sin; and therefore that advantage ought not to be taken of his words in one place. Even in these very Dialogues, David shew'd that all that are mere Men have some; he adds, *To have all things, and to be wanting in is peculiar to the Vertue of him, who did no Sin, was any guile found in his Mouth.*

St. Hierom had moreover in the third of these Dialogues cited a place in the Gospel of the Nazarenes, where is brought in speaking thus, *What Sin have I committed that I should go and be Baptiz'd of John, unless I have spoken be a Sin of ignorance?* But he does intend there that this Book is Authentical, or to be credited. And yet the Pelagians afterward objected to him, as if he had by this Quotation gone about to publish a fifth Gospel, which taught that Christ did

*And that we shall there have Vertues which we care to have here.* St. Hierom had not said so, but said something which Pelagius would draw to the

(52) Dial. 1. He had said (52), *So long as we have this treasure in vessels, and are encompass'd with frail and mortal corruptible Flesh, we think our selves happy if in some parts, or parts of Vertue, we do service to God. But corruptible shall be clothed on with incorruption, and shall be swallowed up in the Victory of Christ, then God will give all things in all Men: So that Solomon will have the Grace of Wisdom, David of Meekness, &c. two or three Vertues; but all will be in each, and a number of Saints shall triumph in the whole Church.* Tho' these words, give no sufficient ground for Calumny, yet the Pelagians ceased not to incite the Accusation of the Doctrine of the Catholics upon a fiction taken from them. Julian and the 17 Bishops upon the same string. For we find St. Austin answer 'em thus (53) *Who can bear it, when they object to us we did say that after the Resurrection there will be a proficiency, that Men shall there begin to keep the commands of God, which they refused to keep here: this because we say that there will be there no Sin as*

(53) Lib. 3.  
ad Bonifac.  
c. 7.

# XIX. Pelagius's Letter to Innocent.

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with the Concupiscence of Sin? As if they themselves Year after the Apostles 317.

to deny this. always stand in need of God's help.] St. Austin this Sentence (54), and then says, Here again we see what sort of help he owns us to stand in need of. (54) De gratia Christi, c. 33. in we find him ambiguous; for he may say, that he the Law and Christian Doctrine, by which our nature is helped, &c.

Together with this Confession of his Faith, Pelagius wrote a Letter to Innocent, Apologizing for himself, endeavouring to shew that he did not in all points follow his Adversaries gave out, and to justify what he held. He was very desirous to continue in the Church, and not be separated from it. He used to recite the Articles objected against him, and he could easily answer 'em or deny 'em; and in his own Opinion so as he could easily defend the Letter is lost, except such parts of it as St. Augustine preserved, by quoting 'em as he had occasion to make his own. I shall recite only that part of St. Austin, where he quotes that part of the Letter which speaks of the Baptism of Infants, which

*de peccato originali, c. 17, 18, &c.*

how Pelagius attempted slyly to deceive even the Judgment of the Apostolic See in this very question of Baptism of Infants. For in the Letter which he wrote to holy Pope Innocent of blessed Memory, sending him not in the Body, was deliver'd to Boniface, and by him transmitted to us, he says,

*hominibus infamari quod neget parvulis baptismi sacramentum, & absque redemptione Christi aliquam salutem promittat.* That Men do slander him if he denied the Sacrament of Baptism to Infants, and did promise the Kingdom of Heaven to any without the Redemption of Christ. These things are not so objected to them as he has set out. For they do not deny the Sacrament of Baptism, neither do they promise the Kingdom of Heaven without the Redemption of Christ. So that the thing

Year after the  
Apostles 317.

he complains he is slander'd in, he has set down so as might easily answer to the Crime objected, and yet he Opinion. But the thing that is objected to them is that they will not own that unbaptized Infants are liable to the Condemnation of the first Man, and that there is upon 'em original Sin, which is to be cleansed by Baptism; but do contend that they are to be baptized only for receiving the Kingdom of Heaven, &c. — mark how he answers, and mind his lurking ambiguity, &c. For, having said,

*Nunquam se vel impium aliquem hereticum qui hoc quod proposuit de parvulis, diceret: [That he heard, no not even any impious Heretic or, who would say that (which he had mentioned) of Infants.*

He then goes on, and says,

*Quis enim ita Evangelicæ lectionis ignarus est, non modo affirmare conetur, sed qui vel leviter dicentiam sentire possit? Denique qui tam impius, qui exortes regni calorum esse velit, dum eos baptizari Christo renasci vetat? For who is there so ignorant that which is read in the Gospel, as (I need not affirm this, but) in any heedless way to say such a thing or even to have such a thought? In a word, who so impious as to hinder Infants from being born again in Christ, and so make 'em miss the Kingdom of Heaven?*

*All this talk is nothing to his purpose. He does not clear himself by this. That Infants without Baptism can enter into the Kingdom of Heaven, is a thing which he himself never denied. But that is not the question. The question is about the cleansing of original Sin in Infants; he must clear himself on that point. He will not own that the laver of Regeneration has any thing which is needful in Infants; and let us see what he says next. After that Testimony of the Gospel, that*

*None can enter into the Kingdom of Heaven who are not born again of Water and the Holy Spirit. About which there is, as I said, no question; he then says,*

*Who is there so impious as to refuse to an infant what Age soever the common Redemption is of that kind?*



Year after the so impious as to refuse to an Infant of what the  
 Apostles 317. common Redemption of Mankind, and to bind  
 born to an uncertain Life from being born again  
 lasting and certain one?

(56) De pec-  
 cato origina-  
 li, c. 3.

§. 31. The Creed, or Book of Faith, which  
 presented, is no where extant. St. Austin has  
 some parts of it, which shew plain enough that  
 from that of Pelagius. I will mention one passage  
 he recites, (56) which is to our purpose.

*Infantes autem debere baptizari in remissionem  
 rum secundam regulam universalis Ecclesie, & secundum  
 vangelii sententiam confitemur; quia Dominus statu-  
 calorum non nisi baptizatis posse conferri; quod  
 natura non habens, conferre necesse est per gratia-  
 rem. In remissionem autem peccatorum baptizati  
 fantes non idcirco diximus, ut peccatum ex  
 mare videamur; quod longe a Catholico sensu est.  
 Quia peccatum non cum homine nascitur, quod  
 exercetur ab homine: Quia non natura delictum,  
 tatis esse demonstratur. Et illud ergo confiteri  
 ne diversa baptismatis genera facere videamur  
 prae munire necessarium est, ne per mysterii  
 Creatoris injuriam, malum antequam fiat ab  
 dicatur homini per naturam.*

We own that Infants ought according to  
 the Universal Church, and according to the  
 Gospel, to be Baptiz'd for forgiveness of Sin,  
 our Lord has determin'd that the Kingdom  
 cannot be conferred upon any but baptiz'd Persons  
 because it is a thing that Nature cannot give,  
 ful to give it by the liberty of Grace. But  
 I say that Infants are to be Baptiz'd for forgiveness  
 we do not say it with such intent as that we  
 to confirm the Opinion of Sin being by divine  
 propagation] which is a thing far from the  
 Sense. For Sin is not born with a Man, which  
 would be acted by Man; because it is demonstr'd  
 Sin is a thing, not of Nature, but of Choice.  
 fore it is both proper to own the former, that we  
 seem to make two sorts of Baptism; and also  
 to give a caution about the latter, lest on  
 the Sacrament it be, to the reproach of the Church  
 that evil is by nature conveyed to a Man be-  
 acted by him.

The Argument he gives against original Sin is as Year after the one as could be given in so few Words. But Apostles 317. that Infants ought to be Baptiz'd for forgiveness of Sin, yet to maintain that they had no Sin, was perfect

express'd himself more sily in his Creed : that Infants are to be Baptiz'd with the same Water as the Adult are. St. Austin excepts against that saying, 'Tis Things that we regard and not Words (57) De gratia beside, Pelagius did not sigh so plainly or ostentatiously of Christ, his Creed to Innocent deny original Sin, tho' he was in his Books.

St. Pelagius swallowed this morsel too ; for Pelagius 319.

Abina and Melania, do certify St. Austin that upon opportunity us'd with Pelagius to renounce the error for which he was censur'd, he had in their hearing said, *Infantes in remissionem peccatorum percipere* : That Infants do receive Baptism for remission of Sins. St. Austin answers (58), That *that is in- (58) Ibidem.* than he had said in his Libellus ; for now he does with the Words of forgiveness, but confesses that Baptiz'd for forgiveness it self. And yet if you should say that Sin he thinks is forgiven 'em, he would maintain they had none at all. Who could think that under Confession a contrary Sense could lie hid, if Celestius belied it out ? &c.

that would maintain a Dispute, or Theological Controversy, and would not take this for a fair Fall or Basse, he is no longer worth the while to contend with. Pelagius had had at the Council of Diospolis some things objected to him out of a Book ; and when the Book to be his, they ask'd him, Whether he disown'd those sayings, he would anathematize those that said such things ? He answer'd, handsomely, *I anathematize 'em for Fools, not for Heresies ;* and no Article of Faith spoken of in 'em. But now when he is driven to this plunge as to grant that Infants are Baptiz'd for pardon of Sins, and yet have will seem to all Readers to deserve the first of anathematisms, if not the last.

The way by which his partners went about to make this odd saying, we have in a Letter of St. Augustine (59), written a good while after these times, (59) Epist. Austin having said of the Pelagians, that they are *103.* *stipari & Divinam auctoritatem ledunt, & An-*  
*eliquida*

Year after the *siguitis tradito & resento firmo Ecclesia* ritum  
 Apostles 317. *parvulorum*, 'beset both with the Authority

Word and with the usage of the Church that  
 'old deliver'd to it, and has been since kept by  
 'baptizing of Children, That they dare not  
 Infants are Baptiz'd for forgiveness of Sin; and  
 must not be suppos'd that the Church does this  
 in any trickish or deceitful meaning; but, *ut*  
*quod agitur, utique fit quod dicitur*; 'Since what  
 is acted seriously, that which is spoken must be  
 'to be really done. He adds,

That therefore which they have devn'd to so,  
 manifest force of truth weigh'd 'em down, what  
 there that will not laugh to hear, tho' he must  
 very crafty? For they say that 'Infants do indeed  
 'truly by the Mouths of those that bring 'em  
 'believe in the forgiveness of Sins; not that any  
 'forgiven to them; but that they believe that  
 'Church, or in Baptism, Sins are forgiven to  
 'have any, not to those that have none. And  
 not yield that Infants are baptiz'd for forgiveness  
 such a Sense as that any Sins are forgiven to them,  
 say, have none; but that they, tho' they be without  
 are baptiz'd with that baptism by which is granted  
 of Sins to all that have any.

There will ever be this difference between  
 sense, and a thick skull'd Man, that the former  
 find himself gravell'd, will at least have the  
 give over talking. Pelagius, after he was  
 this Contradiction, kept silence; and we hear  
 of him.

But Celestius blunder'd thro' all this, and a  
 more, when he was Excommunicated at one  
 ing to another. And he, after all this, continued  
 such a noise in the Eastern Parts, that the Heresy  
 was call'd Pelagian in the West, was there  
 Celestin Heresie. After several Excommunications  
 ticular Churches, he was at last pronounc'd  
 the General Council, or meeting of all the  
 Western Bishops at Ephesus.

F. Garner reckons up 24 Synods, in several  
 the World, held against this error, whereof  
 phesus was the last, and the 22d was at St. Albans  
 tain (the year of Christ 429. as Bishop Usher  
 nor out of him do shew) so that if Pelagius

X. Pope Zosimus sides with the Pelagians: 267

he liv'd to see himself Condemn'd by his own  
 ke notice only of two more Artifices that  
 used to stave off Excommunication; and so

Year after the  
 Apostles 317.

They spoke with words of seeming submissi-  
 shops to whom they appeal'd. You see with  
 plement Pelagius concludes the Confession of  
 Pope Innocent; and Celestius began his to  
 th one of the like nature: For in the Preface  
 were these Words (60), That if any mistake  
 nce happen'd to me thro' ignorance, as being  
 may by your Skill be Corrected: And when  
 d him if he would (61) renounce all those  
 had been objected to him formerly by the Den-  
 , and would give his assent to the Letters of the  
 , which had been written by his Predecessor of  
 ; he refused to renounce the Articles objected by  
 but he did not dare to oppose the Letters of holy  
 ent. Nay, he promised to renounce all things  
 ee did renounce. This St. Austin repeats from  
 his Examination.

(60) Aug. de  
 peccato orig.  
 c. 6.  
 (61) Ibid.  
 cap. 7.

do these general words avail, when he, reci-  
 culars of his Faith, did, as we see, plainly  
 e Doctrine of original Sin; in an absolute  
 to the Letters of Innocent, to which he pre-  
 omit.

All Men have a weak side on which they re-  
 vers, this verbal compliance took so far with  
 he undertook the Patronage of these Men  
 African Bishops; and wrote several Letters  
 alf, and continued so long to hold on their 318.  
 ast he found it too hot to hold any longer;  
 en he saw they were Condemn'd by the Coun-  
 , and by the Emperor, and would be Con-  
 the Christian World, whether he would or  
 self wrote an *Encyclical Epistle*, as zealous in  
 mnation as he had been before in their De-  
 of which I shall presently rectre.

to Julian and the other following Pelagians say (62) August.  
 Pope Zosimus and the rest of the Clergy of Rome ad Bonifac.  
 . Indeed he acted so as to make it plainly lib. 2. c. 3,  
 the infallibility of that See is a gift that has  
 d upon 'em since that time: For, mind the

Year after the Apostles 317. 1. Pope Innocent had by his Letters dated 417. which I mentioned (63) before, fully

Condemned the Doctrine that denies original Sin. 317. had Condemn'd Pelagius and Celestius. (63) §. 28. recant.

317. 2. Pope Zosimus some time in the Summer same year, upon Celestius's Application to him a day of hearing in St. Clement's Church, &c. and caused Celestius's Libellus which he had presented is the same Libellus fidei, or Creed, of which I cited a part, denying original Sin] to be read he writes a Letter to the African Bishops, thus done so (which is his third Epistle, extant in the *Triliorum*) wherein he blames them as having been in censuring Pelagius and Celestius, and sends Celestius's Libellus to them, and orders thus; In two Months let some body come that may answer his Face, of holding other Opinions than he has in his Books and Confession; or else after such plainest Declarations made by him, let your Holiness there is no doubt remaining, viz. but that he is acquitted.

317. 3. A little while after, viz. September 21st he writes another Letter to them (64), that he now had received us's Letter and Libellus likewise; and a Letter from him, Bishop of Jerusalem, in his behalf. That had been publicly read over; and that the Cardinals were all to the same purpose, sense and sense as Celestius had produced before. Oh, Brethren! who had been present at the reading of 'em. What of the Holy Men that were present? — scarce forbear weeping, tales etiam [i. tam] ab infamari potuisse, that it should be possible for so unrebukable a Faith to be slander'd. — They veighs against their Accusers, and at last the Father rejoiced at the return of his Son who was dead, and was alive again, had been lost, and now How much greater rejoicing of our Faith in this Men, of whom false Stories were reported, never lost? I have sent therefore to your Charity Copies of things which Pelagius sent, &c.

317. 4. Zosimus declar'd that Libellus of Celestius he says, as I rehearsed before, that the Opinion is ex traduce, by derivation or propagation, is

(c) to be Catholic, or Orthodox. This will Year after the  
the next Quotation. Apostles 317.

African Bishops wrote (65) answer to Zosimus  
end of this year, wherein they plead, That 317.  
ought to clear himself at another rate than that of (65) August.  
neral, that he would assent to the Letters of Pope ad Bonif. lib.  
That he ought to be compelled to recite and con- 2. cap. 3, 4.  
il things which he had put in his Libellus, lest

do that, a great many Persons of weak Judg-  
be more ready to think that those Doctrines,  
our Faith, which were in his Libellus, were ap-  
Apostolic See, because that See had said that  
us was Catholic; than they would be to think  
ted by it, because he said he would assent to Pope  
Letter. And the next year the same Bishops  
meeting send him another Letter to the same  
at more peremptory; wherein, without any  
ing for his consent, or joining with 'em, they  
that Pelagius and Celestius are to be accounted  
licate, till they do recant, &c. The Letter, some  
is recited out of Prosper, above at §. 13.

at last, when the Emperor also had declar'd  
purpose, Zosimus himself likewise Condemn- 318.

len, and the Opinions they held against ori-  
as well as the rest of the World did, and his  
cessor had done; and sent, as I said, an Ency-  
circular Letter about to the Churches, decla-  
communication of 'em. A part of it is recited

in (66) these words, Our Lord is faithful in his  
Baptism has the same plenitude [or, force] (66) Epist.

it has in words; I mean, in its operation, in 157. ad Op-  
the true forgiveness of Sins, in all Sexes, Ages, tatum;

ons of Mankind. For none is made free, but  
servant of Sin; nor can any be said to be redem-  
was before truly a captive by Sin; as it is writ-  
Son do make you free, you shall be free in-  
by him we are spiritually regenerated, by him we  
to the World; by his death that bond, contra-  
tion, of death brought upon us all by Adam, and  
to every Soul, is cancell'd; and there is not any  
at are born, but what is bound and liable to that  
be be by Baptism freed from it. Here he sings  
he with his Predecessors, thanks to the African

And

Year after the  
Apostles 318.

And the Church of *Rome* from that time has been zealous in the same Doctrine, till now in which they are grown great Latitudinarians in this manner. *Jesuits* have of late set themselves strongly to St. *Austin's* Doctrine of *Prædestination*; and content with that, have push'd their Arguments to undermine the Doctrine of original Sin. And of *Rome* shews so much favour to their Endeavour, it is probable they would (if they could avoid that would thereby be brought on their Infamy) more declare for *Pelagius*.

It seems that a Book of Cardinal *Sfondrato* denies the propagation of original Sin, and any of unbaptized Infants, finds so much favour, that several *French* Bishops demanded Judgment of the Pope against it, they could obtain none. On the 12th of *June* XII. recommended the Printing of it; and was lately Printed an Address to the Assembly of Bishops, anno 1700. that they would Condemn without any success that I have heard of. Whereof is *Augustiniana Ecclesia Romana* doctrine. Book I have not seen, but an Abstract of it in common Prints from *Holland*. It shews, it seems, the Book at the aforesaid, gives occasion to the Error. That *Rome* is turning *Pelagian*.

*Zosimus* might have been fallible in the *Pelagius* himself, and might have been excus'd, in great measure conceal'd his Opinion in his *Libellus*; so the mistake might be only in *Marcellus*. But *Celestius's Libellus* spoke open enough, and declar'd it Catholic, and that not as a private sitting in Judicature on a day of hearing in the Church. And *F. Garner* grants, and even justifies by good reasons, that this was done in a Synod.

(67) Dissert.  
de Synodis in  
causâ Pelagiani.

(68) Ad Bonifac. lib. 2.  
c. 3.

§. 34. St. *Austin* endeavours to throw a Cloud on the nakedness of this Pope; For when the *Pelagians* claimed him as theirs, and said, he must be owned to have declar'd contrary to himself, and urg'd the Letters aforesaid, St. *Austin* (68),

1. That *Zosimus* did not in any of his Letters declare of original Sin. True, but he declar'd that *Celestius* to be Catholic, which did openly deny it.

X. St. Austin labours to excuse Zosimus. 271

That Zosimus urged Celestius to assent to the Year after the Pope Innocent; which Letters maintain'd the Apostles 318. This indeed shews that Zosimus did not plain Contradiction when it came in his (69) Ibid. c. 4.

takes a charitable advantage of those words face of Celestius, That if any mistake have hap- &c. it may by your Skill be Corrected, and says, as Celestius put this [denial of original Sin] Libellus, only among those things of which he self at yet to doubt and to desire to be instructed; desire of instruction (in a Man of good Wit, had been reform'd, might have done a great deal that was approved, and not his false Doctrine, in sense his Libellus was pronounced Catholic; be the part of a Catholic Mind, if it has any O- trary to the truth, not to define them positive- renounce them when they appear to be such.

St commend St. Austin's Charity both to Zosimus. But, as Vossius and Bishop Usher ob- that reads Zosimus's Letters will see that for a he defended Celestius, not as one that was in an was willing to be taught better; but as one in no error, but had approved himself to have fidem (as he in his third and fourth Epistle calls absolved from all blame. So that, how fa- an account soever St. Austin gives of this mat- dus tells it thus, (71) Zosimus, contrary to the (71) L. 7. c. 3; 440.

Innocent his Predecessor, commended the Faith and of his Partner Celestius, and blamed the Africa for counting him a Heretic. ing indeed St. Austin there says, which is a good the Pelagians, who accus'd the Church of Rome gides and prevaricating in their Doctrine when ro'd against them, viz. that if Zosimus did e- for them and their Doctrine, that rather ought unted the prevarication; For, (72) says he, when (72) Ad Bo- Innocent's Letters, which say that Infants, if nifac: l. 2. c. baptized in Christ, will remain in eternal death, 4. Catholic Faith is set forth; he certainly ought so the Turn-coat of the Roman Church, that should ated from that Sentence: Which by God's mercy

Year after the  
Apostles 318.

did (90)

(73) Ibid. c.  
22, 23, 24.

did (91)

§. 35. Another thing that Pelagius and Celestius, ed, was, that supposing they were mistaken Opinion that there is no original Sin; yet it was not to be accounted Heresie, nor to deserve Excommunication. It was no Article of our Faith to be so way or the other; it was but one of the questions for moment.

For Celestius, says St. Austin, (73) spoke in the *eccl* *Acts* at Carthage after this manner, 'I told you before concerning the derivation of Sin, that I have seen several in the Catholic Church deny it, and I have heard affirm it. It is a matter of Controversy, not of Heresie. As for Infants, I always said they stand in need of Baptism, and that they are not Baptiz'd. What would he have more? He said with an intent to signify, that if he had denied that Infants ought to be baptiz'd, then indeed it might have been judged Heresie; but now that he confesses that they ought to be Baptiz'd, tho' he give not the true reason of Baptism; yet he supposes he does not err in a matter of fact, and therefore is not to be accounted a Heretic.

Also in the Libellus which he gave in at Rome, he had spoke as much as he pleas'd in declaring his belief of the Trinity of one Deity down to the Resurrection of the dead, concerning which matters no Body ever demurred or objected anything to him; when he comes to the matter of Baptism, he says, 'And if any questions have arisen which the People dispute about; I have not determined upon them by a definitive Authority, as if I would be the author of any dogma [or, Article of Faith], but I have said things which I have Collected from the Scriptures, the Prophets and Apostles to be tried by the judgment of your Apostleship, &c. You see by this prefacing is, that if he be found in a mistake, it will seem not to mistake in the Faith, but in some things that are beside the Faith, &c. — But he is not of the way in thinking so. These questions which are to be beside the Faith, are of a very different nature from those in which one may be ignorant, or mistake in the Faith, as for example, if a question be put, whether the Garden of Paradise is, &c. But in the controversy between two Men, by the first of whom we are sold under sin, and the other redeemed from Sin; &c. the Christian Religion properly consist.

Afterward: (74) Therefore whosoever does maintain Year after the  
 same nature, in any Age whatever, does not stand Apostles 318.  
 the second Adam for a Physician, as not being de- (74) Ibid: a)  
 the first Adam; this Man's mistake is not in a que- 29  
 which one may doubt or err without hurt to the Faith, 29  
 Convinced as an enemy of God's Grace by the very  
 with, by which we are Christians.

The most material thing to our purpose to be  
 from these passages of the latter part of this  
 is this, how exceedingly the Pelagians were  
 with this Argument taken from the Baptism of  
 and to how many absurdities they were driven  
 of it. Sometimes they said they were not  
 for forgiveness, but for something else. Some-  
 owned they were Baptiz'd for forgiveness, not  
 had any Sin, but that the uniformity of the  
 might be kept; or because they were Baptiz'd  
 Church, where forgiveness was to be had for  
 wanted it; or, because they were Baptiz'd  
 sacrament which had the means of forgiveness for  
 had sinned, or should sin. And some flew to  
 Infants have Sin, tho' not by propagation from  
 back; but either before they were born, in a for-  
 or since they were born by perverseness, &c.  
 The Men resolved not to own original Sin in  
 how much had it been for their turn to deny  
 were to be Baptiz'd at all? If they had known  
 Church or Society of Christians, then in being,  
 ever had been, that had disowned Infant Bap-  
 interest would have led 'em to alledge their  
 or to plead it in their own behalf. But far  
 Celestius does own that Infants are to be Bap-  
 according to the Rule of the Universal Church;  
 thus moreover confesses (the same thing in effect  
 Justin in another place urges) that he never had  
 not even any impious Heretic or Sectary, that  
 denies Baptism; and that he thought there could not  
 so ignorant as to imagine that Infants could enter  
 of Heaven without it. You have their  
 are, 4. 29, 30.

there had been any such Church of Antipædo-  
 the World; these two Men could not have mis-  
 untainty of hearing of 'em, being so great Travellers  
 ere: For they were born and bred, the one  
 Britain, the other in Ireland. They liv'd the

T

prime

CH. IV.

Year after the prime of their Age (*diutissime*, a very long time) Apostles 318. *Austin* (75) testifies) at *Rome*, a place to which People of the World had then a resort. They were for some time at *Carthage* in *Africa*. Then he travelled at *Jerusalem*, and the other travell'd thro' the noted *Greek* and *Eastern* Churches in *Europe* and is impossible there should have been any Church any singular practice in this matter, but they had heard of 'em. So that one may fairly conclude there was not at this time, nor in the Memory of Men of this time, any Christian Society that refused Baptism to Infants. This cuts off at once all objections which some Antipædobaptists would make on certain probabilities, that the *Novatians*, or the *British* Church of those times, or any other *Pelagius* must needs know, did deny it. I shall more particularly consider those probabilities in the next place (76).

(76) Part. 2.  
CH. IV.

§. 37. Besides the passages I have here recited in this Controversie, *St. Austin* wrote a great many more, which I must omit, because the reciting of 'em all would fill a large Volume of it self. Several whole Books, and many long Epistles he wrote to several Men, to refute the Doctrine of *Pelagius*, where he always makes use of the Argument taken from the constant use of the Church in Baptizing Infants, to prove it to be the general custom, that they have original Sin.

I will only give the names of some of 'em, that have a mind to read more of this matter, may have recourse to 'em, if they please.

*Augustini ad Valerium de nuptiis & concupiscentiis*  
Books.

*Ad Bonifacium contra duas Epistolas Iuliani*  
rum. Four Books.

*Enchiridion.* One Book.

*De Gratia & Libero arbitrio.* One Book.

*De correptione & gratia.* One Book.

*De predestinatione Sanctorum.* One Book.

*De dono Perseverantie.* One Book.

*Contra Julianum Pelagianum.* Six Books.

pleat, and other Six left imperfect.

*De Gestis Palestinis.* One Book.

*De octo Dulcitii questionibus.* One Book.

Comment in Psalm 51. 'I was shapen in Iniquity, &c. Year after the Apostles 318.

Sermo 10. 11. 14. de verbis Apostoli. sc. in Sancti Johannis nativitate.

Letters to Paulinus, to Optatus, to Sixtus, to Celestinus, to Vitalis, to Valentinus and several others.

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These I pass over, saving that, as I have already there fetch'd in some passages of 'em; I shall at of this Chapter recite two or three that will shew the state of this Controversie stood between Pelagius and Julian some years after Pelagius had been condemn'd and given over disputing.

First, I must give an account of a Canon of the Council of Carthage held Anno 418. about this matter, one of the eight that have formerly by a vulgar name attributed to the Council of Milevis, held Anno 416. whereas the Council of Milevis did only write their Letter in a Synodical Letter to Innocent; which Letter together with that of the Council of Carthage of the year I recited before (77). That was in the year (77) §. 18; and the next year 417 there was another meeting of Bishops at Carthage, of which nothing is extant; it appears by some passages of St. Austin recited §. 33. and some others recited §. 19. that they desired they could not acquiesce in that Judgment Pope Zosimus had passed in favour of Celestius, of whom they advertised Zosimus by their Letter.

The next year after, viz. 418. there was a full Assembly at Carthage of the Bishops of all the Provinces of Africa 14 in number. Then it was that they sent that Letter to Zosimus, which I spake of. And then they passed eight Canons against the Pelagians. To the second they mention the Baptism of Infants, shewing two errors about it: One of those who held that an Infant must upon no account be Baptiz'd before he be 8 days old. I shew'd before (78) that one Bishop near Carthage had held so 140 years before, §. 1. and some People were still of that Opinion; the others those that held that absurd Opinion (which Pelagius and Celestius had made their last refuge) that Infants were not to be baptized for forgiveness of Sins, and yet have no Canon is this.

(78) CH. VI.

And then they mention the Baptism of Infants, shewing two errors about it: One of those who held that an Infant must upon no account be Baptiz'd before he be 8 days old. I shew'd before (78) that one Bishop near Carthage had held so 140 years before, §. 1. and some People were still of that Opinion; the others those that held that absurd Opinion (which Pelagius and Celestius had made their last refuge) that Infants were not to be baptized for forgiveness of Sins, and yet have no Canon is this.

The Council of Carthage

Year after the  
Apostles 318.

Concilii Carthag. anno 418. Canon secundus

318.

Item placuit ut quicumque parvulos recenti de-  
matrum baptizandos negat; aut dicit in remissionem  
dem peccatorum eos baptizari, sed nihil ex Adam  
originali peccati quod lavacro regenerationis expi-  
de sit consequens ut in eum forma baptismi in rem  
peccatorum non vera sed falsa intelligatur. *Anathema*  
Quoniam non aliter intelligendum est quod ait Apostolus  
unum hominem peccatum intravit in mundum  
peccatum mors, & ita in omnes homines per-  
in quo omnes peccaverunt: Nisi quemadmodum  
Catholica ubique diffusa semper intellexit. Propter  
enim regulam fidei, etiam parvuli qui nihil peccati  
seipsum adhuc committere potuerunt, ideo in peccatum  
onem veraciter baptizantur, ut in eis regeneratio  
deretur quod generatione traxerant.

Also we determine that whosoever does deny

Infants may be Baptized when they come from  
their Mothers Womb; or does say, that they  
deed Baptized for forgiveness of Sins, and yet they  
derive no original Sin from Adam (from whence it  
follow that the form of Baptism for forgiveness  
is in them not true, but false) let him be  
anathema. For that saying of the Apostle, By one Man  
enter'd into the World, and Death by Sin; and  
passed upon all Men, for that [or, in whom] all  
men are dead; is to be understood in no other sense than  
the Catholic Church spread over all the World, has  
understood it. For, by this rule of Faith, even  
those who have not yet been capable of committing  
sins in their own Persons, are in a true sense Baptized  
for forgiveness of Sins, that in them what was done  
in Adam may be cleansed by Regeneration.

Here this Canon ends in most Copies, but in  
some there is a farther clause against such as allow  
of Life in happiness to unbaptized Infants, tho' they be  
in the Kingdom of Heaven: I shall have occasion to mention  
this Clause, and my Opinion about it in the next Canon.  
The Reader will without any Admonition be  
aware of the mistake of those Men, who speak of this  
if Infant Baptism were establish'd by it as a law, if  
it had been questioned, or was then newly brought

appears with plainness more than enough, that Year after the  
the makers of this Canon, as they against whom Apostles 318.  
made, did both of 'em look on the thing it self  
doubted; they differ'd about some of the reasons  
of it only.

*Gratius* did very unkindly give an occasion to vul-  
gorant People to run into this mistake by that say-  
his recited *CH. VI. §. 4.* That *there is in the Coun-*  
*earlier mention of Infant Baptism than in the Coun-*  
*Carthage*, meaning this, or that two years before.  
as he himself knew well enough, that beside the  
passages in Authors, and beside the Councils I men-  
*CH. XVI.* it is mention'd in one of the first Coun-  
which we have any good account since the Apo-  
pe, as I shewed in the foresaid VI. Chapter.

*Pelagius* and *Celestius* being thus Condemn'd, and the  
that would not subscribe to their Condemnati-  
g depriv'd, which were 18 in number in all  
stern Empire; they made Remonstrances, and  
out into the *East* to several places, but found no  
success. Yet *Julian*, who had been Bishop of  
in *Italy*, and was the best Penman among 'em,  
and the Dispute with *St. Austin* for some years;  
of 'em writing 12 Books one against the other. 330.

*St. Austin* died while he was writing the last six.  
they had said any thing new in reference to our  
it had been necessary to relate it; but there be-  
ing new, I shall only recite two or three passages  
that they spoke about Infant Baptism in the  
enor as before.

the Condemnation one of the *Pelagian* party  
Letter to some of the Clergy at *Rome*, hoping to  
an interest there. *St. Austin* thought it was writ-  
*Julian*, and answer'd it as his. But *Julian* dis-  
t, and *St. Austin* was content they should ascribe  
which of their Sect they pleas'd. In it they say  
things to clear themselves; and, among the rest,  
which is recited by *St. Austin* (79), *We do acknow-* 320.  
*as the Grace of Christ is necessary for all, both grown* (79) Lib. 1.  
*and Infants; and we renounce all that should say that* ad Bonifac.  
*is born of Parents both baptiz'd ought not to be* c. 22.  
And so in the Letter which all the eighteen of (80) Apud  
scribed and sent to the East, *We own Baptism to* August. l. 2.  
*nary for all Ages* (80). ad Bonifac. ca.  
25.

Year after the To which St. Austin answers (81), *What dost thou say that they do own Baptism to be necessary for all Ages, the Manichees hold is needless for any Age* so long as (81) L. 4. ad suppose it has no effect in Infants for the forgiveness of Sin? Bonifac. c. 4.

321.

(82) L. 3.

advers. Julian,

c. 3;

And speaking to Julian himself (82), *As to the question of Baptism, about which you complain that there is a great deal rais'd against you among ignorant People by our Law, strange how nearly you come off; you clear your self of the scandal by owning that 'Infants are to be baptiz'd, as you say, the Grace of Baptism is not to be alter'd by Causes [or, Subjects] of it; since it dispenses according to the Capacity of those who come to it, so Christ, who is the Redeemer of his own World, does by a continued Bounty encrease his Mercy toward his Image; and those whom he had made first, he makes better by renewing and adopting them.*

*Is this all you have to say why there should be no more rais'd on you about the Baptism of Infants? As if you had said that you deny that Infants ought to be baptiz'd. You do not say that they ought not to be baptiz'd; but according to your great Wisdom you say certain strange things. You say, 'they are baptiz'd in the Sacrament of our Lord; but yet they are not saved from any thing. They are not redeemed by it, you say, and yet they are not saved from any thing by it.'*

And at the end of the Chapter, *They are strange things that you say; they are new things that you say; they are false things that you say; as strange, we are amaz'd at them as new, we are shy of 'em; as false, we confute 'em.*

And again, Cap. 5. having produced a great many proofs that Infants have need of the Grace of Christ, acquitting them from the Guilt of a corrupted Nature, he says to Julian,

*If you would come to be of this mind, you would own the Grace of Christ toward Infants in its true and natural sense. And you would not be put to those shifts, to say things that are false and absurd; either that Infants are not to be baptiz'd, or perhaps you will hereafter say, or that so great a Mercy is in their case such a mockery, as that they are baptiz'd by the Saviour, but not sav'd from any thing; that they are in the laver of Regeneration, but have nothing washed in it, &c. And all this, because you are afraid to say that they should not be baptiz'd; lest not only the Men should*

Year after the  
Apostles 218.

but the Women also should throw their sandals at  
the sixth Book, cap. 3. he puts Julian in mind of his  
guilt in Infancy, and how ungrateful a thing it  
was in him to disown the forgiveness of Sin, that was  
done him therein; *Your good Father*, says he, [St. Au-  
gustine] *been acquainted with his Father* *ran with you,*  
*asking how ungrateful you would be for that mercy.*  
St. Augustine does over and over again tell the Pelagi-  
ans no Body accus'd 'em of denying Baptism to Infants;  
probable 'twas him himself they meant to have rais'd  
odium against 'em among the vulgar. For he speaks  
at other places, as if he thought they had a great  
denial in it, if they could have had the face. He  
does so in a Sermon (83), (which he had preach'd  
on 'em, and which was publish'd) after many things  
he proves that Infants have Sin, and that it is for that  
they are baptiz'd, added this, *Nemo ergo vobis susur-*  
*ricina alienas. Hoc Ecclesia semper habuit, semper*  
*Hoc à majorum fide percepit; hoc usque in finem*  
*inter custodit, quoniam non est opus sanis medi-*  
*'Therefore let no Body whisper (or, insinuate)]*  
*change Doctrines to you. This the Church has al-*  
*ways had, and ever held; this it has receiv'd from the*  
*of its Ancients, and this it keeps constantly to*  
*hold, that the whole have no need of a Physici-*  
*an. What need then has an Infant, if he be not*  
*ill.*

122

286.

292

282

(83) Serm.  
10. de verbis  
Apostoli.

12. 1M (88)

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whoever it were that had rais'd this report, *Julian*  
*so enraged against any that insinuated that he or*  
*they denied, or ever meant to deny it, that he sticks*  
*Anathematize all that deny it; for so are his words*  
*We are so far from denying it to be profitable to all*  
*that we allot an eternal Anathema to those that say it*  
*necessary even for Infants.*  
*Marius Mercator would needs have it that their in-*  
*terference was against it, only to keep up their credit*  
*among Christians they in Words and Declarations own'd it.*  
*He goes about to prove by Consequences from their*  
*Doctrines (85), and then says, So that 'tis plain you*  
*think that they need not be baptized, only you impose*  
*in your words, but in your heart you hold the impi-*  
*eties of Jews and Heathens. This was hard, when they*  
*made such Protestations to the contrary; he had no other*  
*than that it would best have fitted with their other*

282

12. 1B (78)

12. 1B (78)

(84) Apud  
Augustinum.  
Operis imper-  
fecti, lib. 1.  
c. 51.

(85) Subno-  
tationum in  
scripta Julian,  
c. 8.

Year after the Apostles 321. Doctrines. But Mercator wrote his Tract ter this of Julian, so that it could not be him meant.

331. §. 39. Theodorus, who was at this time Bishop of Tarsus in Cilicia, was in this question of the Western Pelagians. And Julian, when he was retir'd to him. Some will have it, that he was this Sentiment than Pelagius himself. It might be he was Bishop from the year 392 to 428.

392. that be, he seems to have conceal'd this, as well as other Heterodox Tenets he had, all his Life time were discover'd afterward by some Writings he had such singular Opinions, especially about the Death, Condemn'd in some General Council Heretic in greater points than this. This Condemn'd him shews the weakness of the Argument of a Writer (86) who would prove that the Canon was not settled in the Church at this time, because he rejected some Books of it. He shew'd that, forgetting to tell us that he was there condemn'd as a Heretic.

(86) Mr. Basnage.

As for the Book he wrote on the Pelagian side, a particular reason to conclude that it did not come in the World till after St. Hierom and St. Augustine dead, because they never take any notice of it, aim'd chiefly against them two without mentioning Names.

758. This Book is not now extant, but an abstract given by Photius (87). If it be lawful to take a second hand from any Author, later than the first, it is from Photius, he was Patriarch of Constantinople, Anno 858, and the Collections of so Learned and judicious a Man are valued almost as much as if they were Originals.

The Title of the Book was, *Against those who say Men Sin by Nature, and not by Will.* There are several Reflections plain enough upon the two Fathers mentioned. But one of the Opinions he there ascribes to Pelagius as an absurd one, is, *That Infants, who are new-born, are not without Sin, because from Nature by Adam's Fall become sinful, that sinful Nature is inherit'd by all his Posterity.* And one of the Arguments he makes use of to prove it, is this, *For what reason are the Scriptures given to Infants? Why did they command*

[or, proper to be baptiz'd] but because they are full Year after th<sup>e</sup>  
being implanted in their Nature? For it is for Apostles 321.  
that these things are done to them.

answer that he gives, is, as Photius observes, the  
that ever was given. He does not deny that they  
ed for forgiveness. But he says there is one sort  
ness which is for Sins past; and another to pro-  
te for us in which we shall no more Sin. And  
ven, partly in this Life, and perfectly (as Photius  
s words) in that Restoration which is to be af-  
surrection; for the obtaining of which both we,  
re-born Infants are baptized. He gave himself  
atrigude in the use of Words, to call that for-

tion this Man, only to shew that he, as well as  
ians of the West, took it for granted that Infants  
baptiz'd, tho' he thought they have no Sin. And  
or that Opinion against Original Sin, (whatever  
or kept in Writing by him) he found it ne-  
r him to join with the Neighbouring Bishops, in  
held there, to Condemn Julian and his Opini-  
we understand by Mercator (88).

After this time, the Pelagian Opinions being so  
y Condemn'd, none but some very few and ve-  
are Persons did venture to declare for them, or  
iginal Sin. But a considerable Number did still  
other Opinion that St. Austin held about parti-  
destination. These were called by their Adver-  
ipelagians, tho' they expressly renounc'd Pelagi-  
heretic. And they call'd their Adversaries Pre-  
ms. But as to the matter we are treating of  
agreed, That there is original Sin in Infants;  
baptiz'd Infants dying in Infancy are saved; and,  
infant dying without Baptism goes to Heaven.

ifference between them, as to the case of Infants  
in Infancy was this; St. Austin and his Followers  
God, by his mere gratuitous Pleasure, does or-  
such or such Infants shall come to have Baptism,  
saved, and others shall miss of it; without any  
ad to the Qualifications, which they would have  
they had lived.

the Semi-pelagians (so called) said, that such Infants  
forelaw would have been faithful Christians if  
liv'd, those he by his Providence procur'd to be  
and suffer'd others to miss of it.

(88) Prefat.  
in Symbolum  
Theodori.

Year after the So both agreed that in both Cases Salvage  
Apostles 321. Baptism.

**Apollonius 321. Baptism.**  
This appears at large in the works of Proclus.

344- *tius, Cassian* and others of each Party, and

407. Works of St. *Austin* himself; wherein he labours

324 pose his Adversaries Opinion as absurd, since

in Scripture is said to judge every one according

they have done, is brought in by these Men as

fants by what they did not do, but would have

they had lived. And they answer'd, that this was

sonable than to judge without any consideration

He objects, that according to their Hypothesis

(89) CH. IV. little purpose which is laid in the Book of Wisdom

one that dies young, He was taken away, in  
 full of his understanding. See if God will

should alter his understanding, &c. if God will  
according to what he would have done. To

according to what he would have done. 10  
whether it is not Canonical Scripture:

answer, that that is not Canonical Scripture; and  
 how to maintain that it is.

I shall have occasion to produce some of the

I shall have occasion to produce some of the  
 Manuscripts (see) where I give some account of

(90) Pt. 2. hereafter (90), (where I give some account of the  
of the Indians concerning the future fate

CH. VI. §. 4. on of the Ancients, concerning the future state of the living unhappily, and therefore omit them here.

dying unbaptiz'd) and therefore omit them  
In this discourse the Popes and Clergy of

323. In this dispute the Popes and Clergy of the  
 smaller sects for the Predestinarian side.

332. generally zealous for the *Prædestinarian* doc-  
trine. For *Humilis*, etc. The other side

340. Sixtus, Leo, Hormisdas, &c. The other  
Abbeys in France especially about Marseilles.

414. Abettors in France, especially about *Mary Queen of Scots*

# CHAP. XX.

## out of St. Austin and Vincentius Victor.

There were no need of quoting any more out of *Austin*, either of the Doctrine that he held, or of the testimony that he gives of the Churches his time or before, were it not that this *Vincentius* some new things about the Case of *Innocent* had never been said before, gave occasion to *Alfo*, who answer'd him, to insist on some new defences of the Catholic Doctrine.

It seems to have been so inconsiderable a Person's Name would not have been remembered to posterity, if he had not ventur'd to write against *Austin*; which now by the Books which that *Austin* has written in answer to him, which are intitl'd, *Of the Soul and its Origin*, is likely to last as long as the World lasts.

A young Layman, remarkable for two things, first in judging and determining of Controversies, and a certain Bombast in his Style, which is out of his wonted Civility and Condemnation, follows to be Eloquent; and would make him might, if he would use his Parts well, do God service.

(1) Lib. 1 de  
animâ & ejus  
origine, c.  
2, 3.

It lately come off from the Schism of the Donatists about this time moulder'd away; but being his Head, could scarce keep clear of the Heresy of the Pelagians, which had been (at the time when he wrote his first Book against him) newly Condemned. For so are St. *Austin's* words (2), *Juxta Pelagium, olim damnabilem, nuper rimeque damnatum*. According to the Pelagian Heresy, which serv'd Condemnation, and is just now Con-

(2) Ibid. c.  
19.

Itake

Year after the Apostles 319. I take notice of this last Circumstance, time of this dispute right; for inasmuch as 418 was (as Bishop *Usher* expresses it) the first time the Pelagian Heresie (for it was in that year) the Canons of the forementioned great Council were publish'd on May the first. And the Impulse on April 30. And Pope *Zosimus's* Circular Letter after) this Book of St. *Austin's* must probably be written the latter end of that year, or the beginning of the next.

I shall by and by make some use of this Observation about the year, in explaining a passage which I have put some light to this Observation, and receive it.

- §. 2. *Vincentius* wrote two Books, chiefly of his own Opinion (to which St. *Austin* inclined) that the Soul was propagated by Propagation. He owned (3) original Sin was the most material point in which he differed from the Pelagians. The Soul, he said, is a creature (4); and so is the Spirit (which he took to be different from the Soul); On which St. *Austin* says that according to him a Man consists of the Soul and Spirit. But he granted that God is of an incorporeal nature, which St. *Austin* says (5), *I am glad that in the* ~~ever he keeps free from the dotages of~~ *Tertullian* noted that *Tertullian* said, that God also is a Being which he would be nothing at all.

When he came to speak of that question, whether the Soul be propagated from the Parent to the Child by immediate Creation; he determin'd, that the Soul is immediately Created, and withal, express'd a great deal of the dulness and ignorance of those that did not assent, or demurr on that question. And he reflected on *St. Austin* particularly and by name, as one that had been overcome by his inability to resolve it, because of the contradiction: How consist with God's Justice, that the Soul should be deriv'd from *Adam*, but is created into the Body of an Infant, where it immediately contracts guilt and defilement.

- (6) CH. XV. We saw before (6) how much St. *Austin* was affected with this Objection; and how St. *Hieronymus* by him, had refus'd to meddle with the question. But now here *Vincentius* undertakes easily to answer it. St. *Austin* shews that unless he could have brought a skillful answer, he were better have demurr'd.

have confess'd his Ignorance than betray'd his Year after the Apostles 319.

er he had given was this, respect to such Infants as do by God's Provi- (7) Apud to have Baptism; that (7) they being by God's Augustin, lib. predestinated to eternal Life, it does 'em no hurt 1 de Anima a little while under the guilt of another's Sin: & thus origin- Soul contracts a Disease by sinful Flesh, so Sana ca. 8.

ig. that of Baptism] is likewise convey'd to it the Flesh; so that as by it the Soul lost its me- (8) For (8) Lib. 3.c.7. nocence] by it also it recovers its state.

that because it is the Body that is washed in [benefit] which is believed to be given by not convey'd to the Soul or Spirit? Fittly there- the Flesh recover its former disposition which by ad seem'd for a while to have lost; that it may regenerated by that by which it had been defiled: tho' the Soul, which could have no Sin of its

serve [or, had the face] to be made sinful, yet (9) Ib. c. 8 continue in a state of Sin, &c.

his answer S. Austin objects, that if we examine it makes God first do an ill thing in bringing Soul into a Sinful Condition, and then make it a little after by the Grace of Baptism: A-

utem Deus, & omnino absit, ut dicamus quan- (10) L. 1.c.7. generationis Deus mundat animas parvulorum, mala sua corrigere, &c.

But God forbid, and com us that we should say, that God, when he the Souls of Infants by the washing of, Reges then make amends for his own Faults, &c. he says this is something; and may, after a ve for such Infants as do come to be Baptiz'd.

quidem parvulis invenis qualitercunque quod (11) L. 1.c.8. He has found something to answer after for such Infants.

chief difficulty is about those that miss of of whom we are to see in the next place what said.

erence to such as are never baptiz'd, he, in his or he wrote two, as I said) determin'd thus (12) Apud

dicimus de infantibus istiusmodi rationem, qui August. l. 2. baptismo vite presentis, antequam renascantur, de Anima &c. 9, 10.

praeveniuntur occidit, &c. — Ausim dicere are posse ad originalium indulgentiam peccato- tamen ut celeste inducantur in regnum, Sicut latroni

Year after the *latroni confesso quidem, sed non baptizato*,  
 Apostles 319. *calorum regnum tribuit sed paradysum; cum*  
*maneret, &c.*

We must give some account of those  
 being designed to be baptiz'd in their lives  
 fore they be regenerated in Christ, prevent  
 I may venture to say that they may  
 giveness of their original Sins; and yet  
 to the Kingdom of Heaven. As our Lord  
 the Thief, that owned him and was not  
 the Kingdom of Heaven but Paradise; the  
 being in force; He that is not born again  
 the Holy Spirit, shall not enter into the Kingdom  
 Especially when our Lord says, that his Father has  
 sions; by which are meant the many and diverse  
 [or, rewards] of those that shall dwell in  
 both the unbaptiz'd may be admitted to partake  
 siz'd to the Crown which is procur'd by the  
 For such Infants indeed I give my Opinion,  
 offer'd for them daily Oblations, and continue  
 holy Priests. This I prove to be fitting to be  
 example of the (13) Macchabees that fil  
 cle, &c.

(13) 2 Mac-  
 chab. 12.

On which determination of his, St. Austin  
 words, makes this remark, *Cernis homines*  
*arque mansiones quae sunt apud Patrem, &c.*  
*calorum; ut etiam non baptizatis abunde*  
*nae felicitatis, &c.* You see how the Man  
 find places of eternal Happiness for such as  
 tiz'd, is fain to separate Paradise, and the  
 God's House from the Kingdom of Heaven.

And a little after, How can he hope that he  
 enter into the Kingdom of Heaven, from whom  
 he excludes the House of the King himself? And  
 he pleases? And in the third Book written  
 himself, he observes (14), Christ does not say,  
 words, My Father has many Mansions; and  
 so, they could not be understood to be any where  
 ther's House. But he says expressly (15), in  
 House are many Mansions.

(15) John  
 14. 2.

And having, a little after, observ'd  
 (16) John 3. Lord does not say (16), If any one be not  
 Water and the Spirit, he cannot enter into  
 of Heaven. But, he cannot enter into the Kingdom  
 He then concludes, So I suppose you may by this

(16) John 3.  
 3, 5.

de from truth it is to separate any Mansions in  
God from the Kingdom of God.

Year after the  
Apostles 19.

Instance that *Vincenzius* gives of the Thief who  
dise, tho' not baptiz'd, as he supposed, St.  
ers (17), shewing how extraordinary his case  
he owning Christ at that time when they  
both Christ and him to death, may well go  
r baptiz'd in his own Blood; that St. *Cyprian*  
as such; that moreover we are not sure but  
been baptiz'd, &c. and concludes, *Verum bac*  
*que accipiat, dum tamen de baptismo non pra-*  
*uatoris praecepto hujus latronis exemplo: Et*  
*is parvulis nemo promittat inter damnationem*  
*culorum quietis vel felicitatis cujuslibet atque*  
*medium locum.*

(17) Lib. 2.  
c. 9.

these let every one take which he pleases, al-  
lided that the example of this Thief be not  
of for a prescription against our Saviour's  
erning Baptism, and that no Man do promise  
r'd Infants, a place of rest and happiness of  
or any where, as a kind of middle place be-  
ndemnation and the Kingdom of Heaven.

*Vincenzius* in his second Book went farther; For  
ng reassumed the instance of the Thief, and  
*Dinocrates* (a Boy that died at seven year old;  
of his that survived and suffer'd Martyrdom,  
*petua*, had, while she lay in Prison, a Dream  
wherein she saw him in a place of darkness  
; and afterward having pray'd for his Soul,  
her Vision or Dream, wherein she saw him  
of happiness. This was recorded in a Histo-  
t was then 200 year old, and is still extant) he

(18) I (12)

Thief, and of this *Dinocrates* (who he sup-  
unbaptized, because born of Heathen Parents,  
y shews) that they, for all their want of Bap-  
d Paradise; and then adds (19), Or if any  
nd that the Soul of the Thief, or of *Dinocrates*  
in Paradise only for a time, and that they shall  
Resurrection the reward of the Kingdom of Hea-  
that principal Sentence, He that is not born a-  
ter, &c. be against this, yet he shall have my  
nt, if this do more set forth the effect of the Di-  
and prescience, and our love of them; shewing  
St. *Austin* takes it, his Opinion to be that  
unbap-

(18) Passio  
Sanctae Per-  
petuae & Fel-  
citas  
(19) Apud  
August. lib.  
2. de Animæ  
&c. c. 12.

Year after the unbaptiz'd Infants also may, after staying in  
Apociles 319, Paradise, attain at the Resurrection to the  
Heaven.

2. di. I (71)

On which St. Austin says, Is it possible for any  
greater boldness, rashness, presumption of error  
to be? He remembers our Lord's Sentence, he re-  
sets it down in his Book; he says, Although  
principal Sentence, &c. be against this; and  
exalt the neck [or, pride] of his own Opinion  
principal Sentence. — I. I treat you, Brother

whoever gives assent to any thing against the  
of the principal Sentence, what Sentence be in  
hands of the Prince. And, at another place  
don't consider how much worse you hold in this  
Pelagius; for he, standing in awe of our Lord  
by which unbaptized Persons are not permitted to  
Kingdom of Heaven, does not dare send Infants  
baptized ones] thither, though he think them  
all Sin.

But St. Austin does here something strange  
in his Words: For he does not speak this of  
Infants, but of the Thief and Dinocrates; and  
but doubtfully.

(21) L. 1. c. 10

As to Dinocrates, St. Austin answers (21),  
1. That the Book that tells this Story, is  
nonical Book.

2. That Perpetua, or whoever wrote it,  
say that he died unbaptized. For that being  
old, he might have been baptiz'd by the  
of some Body else, or by his own choice, tho  
were a Heathen.

And he might have answer'd farther (22)  
does (22) to some Papists that build the belief  
ry, and the duty of praying Souls out of Iron  
that here is no other Evidence of Dinocrates  
mov'd from Torment to Happiness, than a  
Perpetua, who, as the Bishop shews, by some  
stances, was probably a Montanist; and the  
Sect that attributed more to their Dreams and  
visions than to the Scripture. Nor does any  
fore Vincentius quote this Book but Tertullian  
himself a Montanist,

(22) Notis in  
Passionem  
Perpetuae, &c  
Edit. Oxon.  
1680.

in shews also that *Vincentius* is the first that Year after the  
 d the Prayers of the Church to be us'd for Apostles 19.  
 ad died unbaptized, or for any but Church.

They had then, and so they had in *Tertul-* (22) *Tertull*  
 and *Cyprian's* time, a custom of Commemo- de Monogam.  
 he receiving of the Eucharist, the names of the pro animâ e-  
 ceased, and of making some general Prayers lus orat, & re-  
 such as, *God rest their Souls and grant 'em a frigerium,*  
*restition*; but nothing like those Prayers which &c.

make for Souls supposed to be in Purgato-  
 did they use 'em for any but Baptized and  
 Christians. Therefore whereas *Vincentius* ad-  
 Prayers to be us'd as an after remedy for  
 as had died without being partakers of Bap- (23) L. 3. c.  
*Austin* on this account says (23), *Do not believe,* 12.  
*teach, that the Sacrifice of Christians is to be*

such as die unbaptized, if you will be a Catho-  
 neither do you shew that that Sacrifice of the  
 you mention out of the Books of the *Maccha-*  
*ffer'd* for such as died uncircumcised. In which  
 so new, and set up against the Authority of the  
 &c.

have recited these passages the larger, and in  
 own words, because there has been lately a  
 between Colonel *Danvers* an Antipædobap-  
 side, and Mr. *Baxter* and Mr. *Wills* on the  
 ther this *Vincentius* denied Infant Baptism. You  
 by what I have rehearsed of *Vincentius's* own  
 at the Colonel undertook a hard task. Yet  
 and his Post a great while, referring the  
 proof to *Austin* and *Thos. Waldensis*, which  
 but about 300 years ago. But his Antagonists

and reciting the places to which he had re-  
 it plain, that neither of 'em had said any other  
*Vincentius's* Opinions than what is to the same  
 with that which I have here recited from  
 This had been enough to damp the Courage  
 any Man; but he being thus home-char-

not used to yield, said at last (24), *He de-* (24) Second.  
 the denial of Infant Baptism went in these Reply, p. 97.  
 that Children might be saved without it. The  
 which words, if they have any, is this, That  
 in those days denied Infant Baptism any o-  
 than by saying that Children might be sav'd  
 without

Year after the without it; which is to yield the whole  
 Apostles 319. dispute about the practice of those times, for  
 seeming to yield in one particular.

The truth of the matter is, that if we call  
*tullian* (whose words I shewed before to be  
 ous and inconsistent) this *Vincentius* is the  
 upon Record that ever said that Children  
 saved without Baptism; if by being saved  
 going to Heaven, for that many before him  
 they would be in a state without punishment,  
 shewed before.

§. 5. *Vincentius* does not speak positively  
 that which he did say, he, sometime after he  
 ceived these Books of St. *Austin* wrote upon  
 recanted. This St. *Austin* lets us know in  
 of his own Works, written seven years after this  
 For there speaking of these Books which he  
 in answer to *Vincentius*, he adds, Which  
 treated with all the Mildness possible, as one  
 hastily to be detested, but to be as yet instructive  
 received from him Writings in answer, contain  
 cantation.

(25) Retra-  
 ctat. l. 2. c.  
 36.

(26) CH.  
 XIX. §. 37.

§. 6. Here is a proper place to say something  
 Clause, which I said even now (26) is found  
 Copies of the Canons of the Council of Car-  
 418. annexed as a part of the second Canon  
 this,

*Item placuit, ut si quis dicit Ideo dixisse*  
*In domo Patris mei mansiones multe sunt,*  
*gatur, quia in regno caelorum erit aliquis*  
*ullus alicubi locus ubi beati vivunt parati*  
*tismo ex hac vita migrarunt; sine quo in regnu*  
*num] caelorum, quod est vita aeterna, intrare*  
*Anathema sit.*

Also it has seemed good to us, that if  
 affirm that our Lord did therefore say, In  
 House are many Mansions; that it should be  
 that there will be in the Kingdom of Hea-  
 middle place, or any place any where, in which  
 may live in blessedness that have died with-  
 tism; without which they cannot enter into  
 dom of Heaven (which is all one as eternal  
 should be Anathema.

part of the Copies have not, as I said before, Year after the  
use. But it is found in several. Mr. du Pin *Apostles* 319.

an old MS. that has it, and says that *Photi-*  
it; and that the *Codex* publish'd by *Quesnellus*

Cardinal *Norris* quotes it, but thinks it spu-  
And those Antipædobaptists that examin'd *Will's*  
against *Danvers*, say that they find it in the *Col-*  
*ria*. Tom. 4. pag. 559. The Critics have not, as  
of, given any account of this difference in the  
of which I will here give my Conjecture.

ve the Canon, as it was first enacted and pub-  
which was as I shewed before in the Council in  
) had not this Clause. But *F. Garner* (27) and (27) *Dissert.*

*Usher* before him (28), have plainly shewn that de Synodis in  
is in June the next year, viz. 419, another Coun- causa Pelagi-  
e Bishops of all the Provinces of *Africa*, in which and.

nt of the former Council were read over and confirm- (28) *Eccl'es.*  
also as Bishop *Usher* has it) Some peculiar mat- Brit. Antiq.  
st the Pelagian Tenets enacted. He does not give c. 10. propo-  
is what that peculiar matter should be: But he sinem.

hat there was some such thing, partly from *Pres-*  
partly from this following passage of *St. Au-*

is Letter to *Valentinus* (29). What was written to (29) *Epist.*  
simus from the African Council; and his Letter to 47.

of all the World; and what we did in the follow-  
y Council of all *Africa*, enact in short against that  
that plenary Council which he calls the following  
places after *Zosimus's* Letter, must have been in  
e I shewed before that that Letter was after the  
in 418.

shewed before, at §. 1. that this new Fan-*tie* of  
was publish'd and canvass'd in the time that  
between those two Councils, viz. in the latter end  
ear 418, or in the beginning of the year 419.

as publish'd *Mauritania Cesariensis*, one of the  
Provinces: For there *Vincentius* liv'd, as *St. Au-*

us (30); and it had some Followers; for he speaks (30) *Retra-*  
eter a Presbyter that among others embraced it. Cat. l. 2. c. 36.

ve then that the Canon of 418. had only so much  
e ordinary Copies; but that the Bishops meeting  
and understanding that this Opinion had been,  
eir last Meeting, vented in one of their Provin-  
upport by a new *Salvo* the Pelagian Hypothesis  
n added to the second Canon, which spoke of  
of Infants, this Clause.

Year after the  
Apostles 319.

My chief reason is, because this Addition  
very words of *Vincentius*, and does condemn  
most the same words which *St. Austin* had us'd in  
futation of 'em, as will appear to any one that  
back to §. 2, 3. And the Fancie was so new and  
that no Council could have thought of it, but  
particular occasion.

And I believe the reason why most Copies  
Council do now want this Clause, is,

1. Because the Canon having been first publish'd  
out it, many Copies went abroad before that  
was added. And,

2. Because the modern Church of *Rome* has  
Hypothesis so like this of *Vincentius*, and their  
*fantum* does so nearly resemble his feigned *Pan*  
ing as that was, a kind of *middle place*; that  
that Church who had the transcribing of Copies  
like well of an *Anathema* denounc'd against such  
pinion.

## CHAP. XXI.

*Epiphanius, Philastrius, St. Au-*  
and *Theodoret* who wrote each  
'em Catalogues of all the Sects  
Sorts of Christians that they  
w or had ever heard of, do  
e of 'em mention any that de-  
d Infant Baptism, except those  
o denied all Baptism.

The Christians have always been of two sorts,  
viz. Catholics, who, tho' they inhabited several  
Countries, yet did all own Communion one  
another, and so made one Catholic Body, or  
and Sectaries or Heretics, who renounced the  
Body aforesaid, and separated into several Par-  
ticulars of some Tenets, Opinions, or Practices  
their own, which they held different from the Ca-  
tholic Church; or sometimes merely on account of some  
dispute with the Governors thereof. The Church of  
Christ was, nor ever in this World will be so hap-  
py without such Sects and Divisions. But woe  
be to the Men by whom they come.

The quotations hitherto produced do concern the pra-  
ctice of the Catholics in this matter of Infant Baptism,  
but here and there by the bye there has been  
made of the Tenets of some of the Heretics  
and Sectaries. As of the *Donatists*, CH. IX. §. 1. CH. XV.  
§. 4. CH. XVI. §. 1, 2. And of the *Arians*, CH. XII.  
And of the *Pelagians*, CH. XIX. *per totum*.  
From whence it appears that they practis'd Infant Bap-  
tism as the Catholics did, and that without any difference  
in opinion concerning the use or effect of it, save that  
the *Arians* held that it was not for the Cure of o-  
pinions, but for other purposes. Alas, we saw in

Year after the the said CH. XIX. the several Declarations of  
Apostles from *stin* at §. 17. pleading, that he had never heard  
67 to 330. of *Pelagius* at §. 30. granting that he also had

heard of any Sect or Sort of Christians that denied  
infant Baptism. And that which they two do in  
in general, I find to be agreeable to the  
that is given by all the rest that write History  
the several Sects in particular, viz. that among  
that vast number of Sects, and their several  
which they recite, they mention none that denied  
tism to Infants.

(1) CH. V.

They do indeed each of 'em mention some Sect  
used no Baptism at all, of which Sects I do give  
talogue in the second part of this Work (1). *S.*  
observes they were all of 'em such as disowned  
Scripture, or a great part thereof. But my meaning  
that of all the Sects that own'd any Water Baptism  
all, they mention none that denied it to Infants.

Now since they do all of 'em make it their business  
rehearse all the Tenets, Opinions and Usages,  
these Men held different from the Catholic Party  
yet do mention no difference in this particular  
may conclude that they all of 'em practis'd in the  
cular as the Catholics did. If the Catholics had  
baptiz'd Infants, and the Sectaries had; it would  
been noted. And if the Catholics did baptize  
the Sects had nor; that also would have been noted.  
they recite all that each Sect had singular. And  
mention differences of much less moment than these  
have been. Now what Evidence there is of the  
of the Catholics in this matter must be left to be  
by him that has read the foregoing Chapters;  
Authors cited in them were all Members of the  
lic Church, save that *Tertullian* afterward revolted  
it, and *Pelagius* with his Followers were Excommunicated  
red out of it.

§. 2. The first Treatise concerning Sects or Heresies  
is extant, was written by *Irenaeus*. He, about  
20. after St. *John's* death, was a hearer of *Polycarpus* (his  
67. Disciple and Acquaintance) at *Smyrna*; and about  
Seven years after that, was made Bishop of *Lyon*  
*France*; so that having liv'd and convers'd in such  
Countries, and with such Men, he had an opportunity  
of knowing what Sects there were or had been.  
He wrote this Tract about the year after the

or 77, as I shew'd before in CH. III. §. 6. He Year after the  
the Sects that arose in the time of the Apostles, Apostles from  
that had sprung up in the 76 years that had 67 to 230.  
ce their death.

were all of 'em but a few in Comparison of the  
that arose afterward; but a great many consider-  
me that had then passed. He takes most pains  
ing the *Valentinians*, who, it seems, were most  
s at that time and place. But he says himself  
purpose was to rehearse all that were, or had  
which was easie to do for so short a space.

much Discourse against the *Valentinians*, he  
prove that they derived their Opinions, not  
rist or his Apostles, but from the former Here-  
th had in the Apostle's time set themselves against  
bles. These are his words (2),

(2) Lib. I. c.

when that there is manifold Evidence against all 19.

and that my purpose is to confute each of 'em ac-  
their several Tenets, I think it proper in the first  
recount from what Fountain and Original they

he declares how *Simon*, the Magician, mention-  
Luke (3), was the first, who, after he was re- (3) Acts 8: 9.  
the Apostles, set up a Sect, and taught that this  
was made, not by the good and supreme God,  
inferior and evil Powers; and proceeds in the  
g Chapters to shew that this impious Tenet  
main part in the Doctrine, not only of the  
ens, against whom he was principally engag'd,  
of most of those Eder ones that had follow-  
's example in setting up Sects. For the same  
s taught by *Menander*, *Saturninus*, *Basilides*, *Car-*  
*Cerintus*, *Cerdo* and *Marcion*, as well as by *Va-*  
And so it was, after *Irenæus*'s time, by *Manes*  
*Manichees*.

ese Heretics mention'd by him, the two first, Si- In the Apo-  
Menander do seem to have endeavour'd to obli- stles time.  
e Memory of *Jesus Christ*; for each of them  
d himself to be (4) that great power of God [viz. (4) Irenæus,  
supreme God] that was to redeem Men from the l. I. c. 20, 21.  
and Tyranny of that Angel, or inferior God that  
e World, and gave the Law.

In the Apostles time.

(5) Ibid. c. 22, 23.

(6) Ibid. c. 24, 25.

(7) Iren. l. i. c. 26, 27.

(8) Ibid. c. 28, 29, 30, 35.

The two next, *Saturninus* and *Basilides* own *Christ* that came in *Judea*; but they own'd no Divine Nature (5). For they said he was not a Man, nor did really die, but only in appearance.

The two next, *Carpocrates* and *Cerinthus*, own'd him to be a Man and a Saviour; but not to be a God: to have had any being before his humane Birth. They said, a Divine Power from the Supreme God came down at a certain time upon him, and dwelt in him, which enabled him to do what he did: This Opinion is now going to be reviv'd.

All these three branches of Heresie arose when *John* was alive, and so did the *Ebionites* and *Marcionites*, which he mentions (7) likewise. These did not own the fore-said Blasphemy against the Creator of the World. But had other abominable Tenets. The *Ebionites* chiefly in reference to practice, allowing no Marriage, on, &c. And the *Ebionites* in point of Faith, denying the Divinity of our Saviour, (as the *Cerinthusians* and *Carpocratians*) and renouncing and railing at *Paul*, and all his Writings, which do not contain one half, and at that time made the much greater part of the Scriptures of the New Testament, for *Paul* had not written when they set up their Sect. They would make one stand amaz'd at the Impudence of Men now a-days, that calling themselves Christians, would yet perswade us that these *Ebionites* were true Christians of those times, that they were orthodox, and those whom we call Catholics, were hereticks. The tendency of such a Tenet is to deny *Christ*, together with the Doctrine of *Christ's* Divinity. To renounce also half the Books of the New Testament. As *St. John* liv'd to see all these Heresies ventur'd, he may perceive that he at several places of his Gospel opposes himself to such Opinions.

Of Sects that had arisen after the death of the Apostles, he mentions (8) the *Encratites*, the *Caians*, of *Cerdo*, of *Marcion*, and of *Valentinus*. The first of these were an off-spring of those first mentioned. They were by a general name call'd *Gnosticks*, and did not differ from them in the point aforemention'd, That the World of Heaven and Earth is not the supreme God, but that there is another far above him; and that that upper one that sent the Saviour.

in opposition to this sort of Heretics that the Church found it necessary to insert that Clause, *in the Apostles time.*

MAKER OF HEAVEN AND EARTH, into Article of the Creed. For the most Ancient had no more in that Article than, *I believe in Father Almighty.* The *Eastern Church*, where Heresies were most rife, inserted it first; and the *Latins* had it not in their year 400. Without that Clause, the *Magnosics, &c.* would say they believ'd in God Almighty; but would mean a quite different from him whom the Christians own'd, who meant the Creator of the World, and Author of Testament to be the same with the Father of our Christ.

God by his Providence so to order it, that Heresies were very Ancient, yet they are all, that they can tempt no Man of ordinary sense that reads the Scriptures.

points concerning Baptism in which *Irenaeus* of the said Sects to have held any thing sin- these:

der promis'd (9) that all that would be Bap- (9) *Ibid. c. 21.*  
his Baptism [or, *Baptism in his name*] should have a Resurrection, and after that should ne- nor grow Old, but be Immortal. Whereupon, about 100 years after *Menander's* death, Chal- (10) *De anti-*  
that Sect to produce any of their Fellows been Baptiz'd by *Menander* himself, that were mā, c. 30.

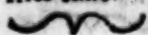
*Carpoerations* Ear-mark'd their Profelytes; and (11) *L. 1. c. 24.*  
understand *Irenaeus* (11), went for their Baptism.

and a hole in the hinder part of the lap of the right let me add a few of the next words, tho' not to se. They call themselves *Gnostics* [i. e. *The Men* age] they use also certain Images, some painted, carved; and say, they are Pictures of Christ drawn while *Jesus* liv'd among Men: On these they put and set 'em up together with the Images of the of the World, as *Pythagoras*, *Plato* and *Ari-* And they use all such Ceremonies to 'em as the do. These Men, and some People at *Pancas*

by *Eusebius* (12) to have had the like *Hearth-* (12) *H. E. l. 7. c. 28.*  
as he calls it, are the first Authors of the wor- ship

In the Apo-  
stles time.

ship of Christ by an Image, that are any whe  
tioned.



(13) L. i. c.  
18.

The *Valentinians* had several under-Sects, *Ireneus* speaks particularly; and for their Baptism *Ireneus* says (13) they had as many sorts of it as the Teachers among 'em; but all contrary to the Christian. Some instead of Baptism dress'd up a Magic and with certain Prophane words acted a Magic on the Person to Christ. Others put the Person in Water indeed, but instead of the Christian Form of Baptism us'd a strange and uncouth one which

(14) Pt. 2.  
CH. V. §. 1.

occasion to repeat at another place (14) and anoint baptiz'd Person with Balsam. *There are some* says *Ireneus*, who think it needless to bring the Person in Water at all, but mixing Oyl and Water together and anointing it on his head [by which words of his, and by many other instances it appears that the Cerinthians ordinarily put the whole Body into the Water] they use certain words not much different from those mentioned before, and they will have this to be the Form [or, Baptism] and these also use Balsam. Some of 'em used no Water at all, nor other external Ceremony; but said, spiritual Baptism which consists in the knowledge of the unspeakable Majesty is all in all.

§. 3. Some of 'em did pour Oyl and Water on the heads of People newly dead, with such Words and precatations as he had before mentioned; and they thought the dead Man's Soul what it should say, if it were taken to the supreme Heaven, it should meet with some great Principalities or Powers that belong to him that inhabit this World. The Soul was to say, that it was the Power that made them. And a great deal more of this Blasphemous Stuff.

*Ireneus* excuses himself from descending to particulars: For that they inventing every new Way and Opinions, it was endless to descend to all.

As to the *Cerinthians* and *Marcionites* he says nothing about their Baptism. (15) *Hæc*. 28. *Phanius* (15) speaks of a Tradition that the Cerinthians did use to Baptize some living Person in the name of any Friend of theirs that had happen'd to die; and that it, was in relation to such a Person that the Apostle says (16), *If there be no Resurrection*

(16) 1 Cor.  
15.

Why are they then baptized for the dead? And In the Apostles time, in his Explication of that Text, says, his time.

Marcionites did the same. And Tertullian in his book against Marcion (17), speaks of that Custom (17) C. 10. the Apostles mentioning of it, but shews that proving it is no Evidence that he approved it. Arguments ascribed to St. Ambrose, do also so Inter-  
prete.

are two Objections against that Interpretation.

First, that the Marcionites for certain, and pro-  
bably Cerinthians were not in being when that A-  
postle, Cerinthus had a Party before St. John's  
writing this Epistle of St Paul was a long time be-  
fore.

Secondly, Scaliger and others think that some zealous  
ignorant People, among the Catholics had up-  
on the necessity of Baptism begun this Custom  
at that time, and that in the Catholic Church it  
was only left off, but that it was continued afterward  
among the Cerinthians and Marcionites.

Thirdly, other is, that St. Paul would not probably  
make an Argument for the Resurrection of the dead  
on so weak a Topic as the practice either of abo-  
lition of Heretics or mistaken Christians.

Fourthly, Men do not seem to have minded that St. Paul  
makes mention of the suffrages even of Heathen Men  
for the dead. He might reasonably enough propose to  
shame those among the Christians at Corinth  
that did not believe the Resurrection, by instancing in  
the assent that was given to that Article a-  
mong Christians, and even among those who  
were soever they might be mistaken in thinking  
that Vicarious Baptism would avail the dead, yet  
they shew that they fully believ'd the Resurrecti-  
on of the dead, when they practis'd this sort of Bap-  
tism.

Interpretation is certainly the most obvious, something confirm'd by the ill success of those who  
attempted any other. That baptism for the dead (18). Or in stead of baptism for their Bodies (18). Or (19) Chrysost.  
the dead should be Construed for the state of in loc.  
(19) ; or, for their dead Adam (20) ; or, why are (20) Vossius  
baptized for the dead ? i. e. Why are Persons ready de baptismo,  
to Disp. 12. th. 2

(18) Tertul-  
lian contra  
Marcion. l.  
5. c. 10.

(19) Chrysost.  
in loc.

(20) Vossius  
de baptismo,  
Disp. 12. th. 2

In the Apostles time.

(21) Epiph.

Har. 28.

(22) Pruden.

hymn. 8.

(23) Vasquez

in tertiam

Disp. 157.

to die desirous of Baptism *that it may be* *after they are dead* (21)? Or, that *ὕπνε νεκρῶν*

Translated, *over the dead*, i. e. why do People receive their Baptism at the Tombs of dead Marry

that baptiz'd for the dead should mean nothing *after the touch of a dead Body* (23). These

says of Learned Men. But the more one the Apostle's Phrase, the less probable they appear

The latest that has been given, is, I think, *Why are they baptized for the dead?* That is,

*new Christians baptiz'd every day in the room of* *die?* (24) For that fits neither the Phrase nor

(24) Mr. Le

Clerc. Annot.

in loc.

*ἵνα τοῖς τοῦ νεκρῶν* for *ὕπνε τῶν τοῦ νεκρῶν*

(25) Ham-

mond in loc.

(25) upon the Faith of the Resurrection of the dead fit the sense very well; but it is a great

the words. Baptized for dead, i. e. buried in the words. Baptized for dead, i. e. buried

(26) Sir Nor-

ton Knatch-

bull.

for dead, or, as if they were dead (26), is a *glicism*, that would never in Greek have been

*ὕπνε νεκρῶν*, but *ὁσεί νεκροί*.

(27) In loc.

St. Chrysostom's Objection (27) against this the place, that St. Paul should refer to such

among some Christians, is this, *If Paul means* *purpose is the threatening of God against one that*

*tiz'd?* For if this shifts [*viz.* of a living Person baptiz'd for one that is dead] be admitted,

never miss of Baptism; or, if he do, 'twill be *those that survive*, and not of the dead Person.

Chrysostom does not seem to have consider'd, *Tertullian* says) the Apostle might mention this

without approving it. Tho' a mistaken phrase it shewed still the Faith of the Resurrection.

The Marcionites had also several other opinions about Baptism. They would Baptize

ried Person till he did Divorce his Wife: *said that Marriage and all the works thereof*

wicked things, and were order'd by that evil Angel that gave the Law, and made Mankind

*Tertullian* jeers 'em (28), saying, that they *Man's Baptism till he was divorc'd or dead.*

What *Irenaeus* here says of one sort of the *Val-*

that they baptized some Persons after they were *lustris* says (29), was the common Tenet of the *or Cataphryges*. *Himortuos baptizant*, These

(28) Contra

Marcionem,

l. 4. c. 11.

(29) Har.

Cataphry-

gum.

# XI. *Sects that baptized dead People.*

310

they are dead. There were also here and in the Apostolic time in the Catholic Church, who, thro' a mis-  
 and Compassion to Persons that died un-  
 would sometimes do the same. For there is a  
 the third Council of Carthage against that  
 That Council allows sick People to be bap-  
 they be speechless, if there be good Evidence  
 els and desire of it (30). But yet they say  
 not any Priests be so ignorant as to think that  
 may be baptiz'd.

(30) Can. 34.  
 (31) Canon 6.

as *Irenaeus*, among all these Observations,  
 pro or contra about baptizing Infants a-  
 Heretics; it may, as I said, be concluded  
 had nothing singular in that point, but pra-  
 the Catholics did. And for the Catholics, I  
 before (32) the saying of *Irenaeus* himself, where (32) CH. III.  
 of Infants Being, as well as grown Persons, §. 2.  
 y Subject of *Regeneration*. And that by re-  
 he and all the Ancients did understand bap-  
 ever Pains might be necessary to shew it  
 Chapter, I suppose there is none needful  
 ause the Reader has since that seen that all  
 do speak in that Language.

the other four, *Epiphanius*, *Philastrius*, *Austin* From 263;  
 were all living at one time; only *Epi-* to 350.

the eldest, and *Theodoret* the youngest. I  
 with these take the same Pains as I did with  
 of setting down all the Customs or Te-  
 they recount the several Sects to have  
 from the Catholics, in the matter of Bap-  
 would be too Voluminous. 'Tis sufficient that  
 one of 'em mention any thing concerning In-  
 either as practis'd, or as not practis'd by  
 Sectaries (a plain proof that they held no  
 at point different from the ordinary pra-  
 Church) save that *St. Austin* notes of the  
 which is in his account the 88th and last He-  
 ad arisen) that tho' they agreed with the  
 Infants are to be baptiz'd, yet they held  
 Opinion concerning the ground or reason  
 ism; his words are these (33), *Parvulos e-* (33) Lib. de  
*secundum Adam carnaliter natos contagium haeresibus, c:*  
*qua prima nativitate contrahere. Sic enim* 88.  
*peccati originalis vinculo afferunt nasci, sus*  
*profus*

Year after the *prorsus non sit quod ei oporteat secundam nativitatem*  
 Apostles from *ti*; *sed eos propterea baptizari, ut regenerationem*  
 265 to 350. *admittantur ad regnum Dei, &c.*

They do also deny that Infants which are  
 'ed from Adam according to the Flesh, do  
 'first Birth, contract any Contagion of the  
 'threatned death (for they affirm them to  
 'without any bond of original Sin) so that there  
 'thing in them that needs to be forgiven by  
 'cond Birth; but that they are baptiz'd for  
 'that being by this Regeneration adopted,  
 'be admitted to God's Kingdom; being  
 'newly advanced from a good state to a  
 'not absolved from any ill state of the old  
 'on. For, tho' they be not baptiz'd, they  
 'promise 'em a certain eternal and happy  
 'in the Kingdom of God indeed, but of a  
 'sort.

This was the only Sect that he knew of  
 (34) See CH. (34), that denied Infant Baptism to be for  
 XIX §. And for any that denied it absolutely, he knew  
 at all.

Mr. Tombs being to answer Mr. Maske, who  
 deduced a great many of the Fathers that speak  
 as baptiz'd, makes this Exception, That several  
 others of 'em that have nothing at all of  
 (35) Examen. ter. *It is wonder to me, says he (35), that if*  
 pag. 9. *manifest as you speak, you should find nothing in*  
*it, nor in Ignatius, nor in Clemens Alexandrinus,*  
*Athanasius, nor in Epiphanius.*

The Objection is but weak; for there is  
 the Church in which one may not find  
 that say nothing of that matter, because they  
 Subjects on which they have no occasion  
 that. Ignatius wrote nothing but a few Letters  
 Neighbouring Churches to exhort 'em to continue  
 time of Persecution. Athanasius was wholly taken  
 the Trinity. Clemens Alexandrinus with the  
 Philosophers. Eusebius writes the Chronicle  
 Succession of Kings, Emperors, Bishops  
 of the Church, either flourishing or persecuted  
 each of them.

*Sect that held that no Infant could be saved. 303*

think Mr. Tombs could not well have said a Year after the lucky thing for his own cause, than to instance Apottles from *Epiphanius*: For since he wrote nothing to speak of, 265 to 350.  
catalogue of those Opinions which the several held contrary to the Church; to plead, that nothing of Infants Baptism, is in effect to give content that there never was any Sect that in their practis'd otherwise than the Church did in his time, who died after the year 400. And <sup>300.</sup> Church at that time used Infant Baptism is so the Antipædobaptists do seldom deny it.

Mr. Tombs gives an instance of a case in which it would have been proper for *Epiphanius* to mention Infant Baptism, if it had then been in use in the Church. For *Epiphanius* gives an (36) of a Sect, that had began about 100 years (36) Hær. 67. called the *Hieracites*; who taught that no Infant before the use of reason could come to the Kingdom of Heaven. Their reason was, *If any one strive, he shall be crowned except he strive lawfully* (37). How much more Infant be crowned, who never strives at all? (37) 2 Tim. 2. 5.

Antipædobaptists do of his Kingdom on Earth, that it is for Babes. Now Mr. Tombs thinks that *Epiphanius* among the Arguments he brings that Infants baptized, would have pleaded their Baptism, if being 'em had been usual in the Church. It seems not to have consider'd, that Heretics and Schismatics don't use to be prevailed on by Arguments drawn from the Practice or Doctrines of the Church. And as for Arguments from Scripture, *Epiphanius* uses those that do more expressly and immediately concern their admission into the Kingdom of God; saying of our Saviour, *Of such is the Kingdom of God* &c. and is but short in all.

It may be objected again, that in all probability the *Hieracites* did not Baptize their own Children. If it could be only in prospect of some benefit to do 'em afterward, if they liv'd. And if they baptize 'em, it had been proper for *Epiphanius* to mention that, as a thing wherein they differ'd from the Church, supposing that the Catholics did baptize

But

Year after the  
Apostles 200.



But upon a more careful reading of their there rehears'd, it appears that they could have dren. For one of their Tenets was, that all and getting of Children is unlawful under Testament; and that *no married Person can Kingdom of God. That the only end of Christ was to settle an absolute Continence. For what did he bring into the World else? Against Malice, nest, Injustice, Fornication, &c. the Law had provided before.*

Whether these Men would have Baptized the dren, if they had had any, is uncertain. But Body of Men we read of, that did deny Baptizants, which were the *Petrobrusians*, *Anna* did it upon a ground or reason which they mon with these Men, viz. that Infants, baptiz'd, are incapable of the Kingdom of He I shew in the second part of this work, CH. VII.

1090.

274.

(38) Her. 80.

*Epiphanius* reckons in all 80 Heresies, which (3) were all that he had heard of in the World. nothing of their baptizing or not baptizing In in the end of his Work he recites the Faith Church, in Opposition to all Heresies. In Article of his Faith he is large; but he few Words concerning the rites of the Church mentions the Fasts and Feasts, &c. and he the other Ordinances concerning Baptism and the mysteries; as the Tradition of the Gospel and of stles is, so they are order'd. And after some the manner how the Catholic Church uses ers, Psalms, ways of relieving the Poor, &c. And for Baptism, she [the Catholic Church] it to be in Christ [or, to the Christians] in old Circumcision. The like he says in his ter, which is of the Epicureans; the Law has terns of things in it; but the Truth of 'em is spel. The Law had the Circumcision in the ing for a time, till the great Circumcision came Baptism; which Circumcises us from our Sin, unto the name of God.

280.

*Philastrius* makes above 100 Heresies. He difference in Opinion about any trifling matter Heresie. He mentions no dispute about Infant

has wrote in the best Method about Heresies. Year after the  
duc'd 'em to some general Heads. He makes Apostles  
first, of those before mentioned, and such others  
denied that the World was made by God. 330.  
d, of those that have attributed to our Sa-  
ther Nature than the Humane. The other  
ber Sects. He says, the first sort had at that  
any that adhered to them; and the second  
ar all. He mentions some Sects that used no  
all, but it was only some of the most absurd  
as. But of those that used Baptism, he has  
renounced Infant Baptism. After the four  
these four sorts of Heresies, he adds a fifth,  
of the True and Orthodox Doctrines and Usages  
ch. He mentions there the Baptism of In-  
is a thing disputed of, or denied by any Sect,  
ally; shewing the advantages of Baptism, that  
not only Pardon for the Sins of Mens former  
many other Graces; he proves it by the Bap-  
tismes, who have committed no Sin. The words  
on to recite before (39). There is another (39) CH.  
of Heresies at the end of *Tert. de Prescript.* XIV. §. 4.  
nothing about Baptism, save that *Menander*  
could be sav'd that were not baptis'd in his

X. CHAB

## C H A P. XXII.

Containing references to the  
some Authors of the next  
times.

§. 1. **T**his is the best account I can  
passages concerning Infant Baptism  
in the genuine Books of the  
flourished from the Apostles time to the year  
400. The reason that I go no farther, is  
the next 700 years the matter is clear. 700  
years and of the *Waldenses* that arose about  
1150, I intend to discourse something in the  
second part of this Work (40).

1050.  
(40) Pt. 2.  
CH. VII.

And here, for the sake of those that have  
to trace the Quotations for about one  
farther, I have set down some references  
where they are to be found. To set down  
is too long, they being all to the same effect  
already rehearsed.

344.

*Prosper*, in almost all his Works against  
and *Semipelagian* Tenets, makes use of the  
taken from the necessity of the baptizing  
Particularly,

*Epist. ad Augustinum*, prefixed to *St. Aspi*  
*Prædestinatione Sanctorum*.

*Epist. ad Demetriadem*, among the Works  
*brose*.

*De vocatione Gentium*, li. 1. c. 16, 21,  
21, 22, 23, &c. I know it is question'd  
be *Prosper's*, or *Pope Leo's*, or some other  
but 'tis much one to this purpose, since when  
he liv'd about this time.

*Carmen de Ingratis*, cap. 1, 6, 21, 30  
*Contra Collatorem*.

ad Rufinum, circa medium.	Year after the
io Augustini.	Apostles
Apologice.	316.
Diadonius, Libello ad Zosimum Papam.	320.
Arelatensis, Epist. ad Augustinum.	330.
Mercurator. Commonitorii c. 18 & 41.	318.
atione ad Subnotationes.	
at. c. 6. n. 8.	
is Papa, Epist. ad Maximianum apud Arian Con-	323.
ni.	
ad Gallos Episcopos.	
Synodica Concilii Ephesini ad Caestinum Papam.	331.
prædestinati, a Sirmondo editus, Par. 1643.	335.
in vita Augustini.	330.
apogosticæ, inter opera Augustini, l. 4, 5, & 8.	330.
Petusiota, lib. 1. epist. 123. l. 3. epist. 195, &c.	312.
de incarnatione Domini, lib. 3. c. 11.	324.
in Levitic. 8.	312.
us in 1 Cor. 7. 14.	323.
ne Decret. Divin. lib. 5.	
us Papa, Epist. 37. ad Neonem.	340.
52. ad Rusticum, cap. 16.	
86. ad Nicetam Aquilejensem. B. Epist. 88. ad	
pos Germ.	
ere were Contemporaries with St. Austin, but	
an he, and wrote before the year 450. And	
50 or 60 years, these following.	
iensis. One of those then called Semipelagi-	371.
Arbitrio, l. 1. c. 1, 2, 14.	
us, One of the same, de Ecclesiasticis Dogma-	395.
his Interpolator, a Roman, c. 31.	
or, a Roman, de veritate prædestinationis, l. 1.	407.
arnatione & gratia Jesu Christi, c. 151. in 301	
de ad Petrum, c. 27, 30, &c.	
missionem peccatorum, l. 1. c. 14.	
la Synodica Episcoporum in Sardinia exulum, B.	
8. T. 6. De prædestinatione & gratia, c. 9.	
es Maxentius, Catholica de Christo Professio	
B. P. T. 6.	420.

417. The Council of Gerunda, Can. 5.  
 424. The Council of Ilerda, Can. 13.  
 423. Ferrandus [a Deacon of Carthage] his  
 423. gentius about the Baptism of a certain Negro.  
 Fulgentius's Answer.

The Substance of this last mention'd Letter answer to it, is this: A Gentleman of Carthage bought a Negro Slave, that had been brought from the inmost and savage part of Africa, where Christianity was not then, nor is yet, known. His Master caused him to be instructed in the Faith: He was a Catechumen for some time, and at last was among the Competents for Baptism. He had learned in the Congregation the Creed, the Lord's Prayer, &c. and had made the usual Renunciation of the Devil, &c. as the Custom of that Church was. Competents to do some days before their Baptism at the time of Baptism they used to do it, answer, again. But just before the time it was to be baptiz'd, he fell sick of so sudden a Fever, that at the time of Baptism he was senseless, and without sense. They baptiz'd him. And we, says Ferrandus, answer'd in his name, as if he had been for an Infant. And he dying presently after, I understand, I believe, that he was baptiz'd. Now, in your Opinion, whether his want of Speech will hinderance to his obtaining eternal Salvation. For I am afraid lest our Lord, to whom all things are known, therefore deny him the faculty of Speech, because he is unworthy of the benefit of the second Birth, that Age of his that was capable of reason, and was seduced by another's Confession, I do not see. For Infants only, who have no Sin but original Sin, are to be saved by the Faith of those that are living. And if it be said, that the Confession he made, when he was well in his senses, will avail for his Salvation, I don't see how we can stand to that. For then we must conclude, that he would have been saved if he had been baptiz'd at all. And as that case who are baptiz'd People after they are dead, if they were baptiz'd for a devout and faithful purpose was known before, the ordinary Canon (1) prescribes that such Persons not able to make the answers may be baptiz'd, if their Friends will at their own peril testify that

(1) Concill  
 Carthag.  
 tertill Can. 24.

pose before their Sickness. This indeed justifies Year after the  
er in giving the Baptism; but I make some Apostles 423.  
concerning the benefit that such a Person receives

Answer which the Bishop Fulgentius gives to this  
ends all toward the comforting Ferrandus con-  
s doubt of the Man's Salvation. He argues,  
Condition requir'd by our Saviour for adult  
being, that they should believe and be baptiz'd;  
had both. That Faith and the profession of  
act of the Man: The baptizing him is the  
Minister. And tho' this Man had not his  
when the Minister perform'd his act, yet he  
he himself perform'd his own. That God's  
ray his senses was not so great a sign of his  
him, as the continuance of his Life till he  
baptiz'd, was of his receiving him. Tis true,  
that we believe none but Infants are saved by the  
baptism that bring 'em, &c. and that in the Age  
one's own Confession is requir'd, &c. But this  
in senses when he professed, and he had yet Life  
was baptiz'd.

ants in the following discourse that if he had  
re he had been actually baptiz'd, he could not  
saved; which is very hard, and contrary to  
mination of St. Ambrose and other Fathers in a  
as I shew in my second Part (2).

reason why I recite this at large, rather than  
passages to which I have given references, is  
this speaks more plainly than the rest about  
pism; on the contrary, the rest speak more  
to that Matter than this does. But I recite it,  
earnest concern that this Master, and Minister,  
do shew for the Salvation of this poor Slave  
the Face, and strike with shame and terror  
sciences, of such prophane Traders of our Nati-  
ving Plantations in the West-Indies, do keep  
of such Negroes, and are so far from any con-  
their Souls, that on the contrary they do all they  
under 'em from Christian Faith and Baptism,  
urge those that would procure 'em means of it,  
not conceive that all the Masters there are of this  
but for those that are, and are resolv'd to con-  
as I doubt they have but little belief of the

(2) CH. III.  
§. 3. it. CH.  
VI, §. 3.

Year after the truth of the Scripture, so it were for their  
 Apostles 423. it were not true, For there is nothing plainer  
 nor of it than that such Masters are in God  
 much worse sort of Heathens than their Slaves  
 liable to a far greater Condemnation; and that  
 their own Personal Sins, the blood of those peo-  
 ples will be requir'd at their hands. I would  
 to recommend to these Gentlemen the reading of  
 a Book, publish'd about 20 years ago, by a Clergyman  
 had liv'd in *Barbados*, call'd, *The Negro's Advocate*.

- That I may tell the Reader in short the  
 the places to which I have refer'd him, they do  
 of Infant Baptism, as of a thing taken for granted  
 and those of 'em that do at all enlarge on the  
 speak of it as absolutely necessary to the In-  
 ing the Kingdom of Heaven. And this, what  
 be of the *Predestinarian*, or *Semipelagian* Op-  
 1050. I am confident there is no passage in any  
 this time to the year of Christ 1150, or the  
 750. that speaks against it; save that *Walafrid*  
 about the year 850 (tho' he were for Infant Bap-  
 thought it necessary for their Salvation, yet  
 singular Opinion, that it had not been practis'd  
 beginning, but had come into use first in  
 time; which, how palpable a Mistake it was  
 CH. II. §. 2. pose every Reader is by this time satisfied.  
 his Words hereafter (2).

(3) Pt. 2.

CH. II. §. 2.

IV. I have given reasons, as I have  
 more plain than the rest about  
 on the contrary, the rest look more  
 that Master than elsewhere. But I return  
 most concern that the Master and Slave  
 to live for the Salvation of this poor Slave  
 the face, and strike with shame and terror  
 of such prophane Teachers of our Land  
 in the New Testament, do keep  
 and are to be kept away from  
 the country, they should be  
 from Christian Fellowship, and  
 that they would be content with  
 that all the Masters that are of this  
 that are, and are not to be con-  
 they have put their hands on the  
 X

## C H A P. XXIII.

ons out of some Books that are  
ous, i. e. were not written by those  
Name they bear, but yet are pro-  
to be Ancient.

At the first of these be that out of the Book  
called *Clement's Constitutions*; they are called  
this, because he is feigned to have been the  
of 'em from the Mouths of the *Apostles*. The  
which Book, as near as Learned Men have  
this,

were in the very early times certain Tradi-  
counts handed about as the Preachings, Do-  
Rules that had been deliver'd by such  
Apostle or Apostolical Man; something  
ort-hand Notes of Sermons, which it was the  
in England to take from the Mouths of  
Preachers: One of which would be cal-  
mple *Διδαχὴ Πέτρου*, the *Doctrine of Peter*:  
*Παρεκκλήσις Κλήμεντος*, the *Preaching of Cle-*

And several of these being by some studi-  
Collected and put together, were intitl'd  
*Ἀποστόλων*, The *Rules*, or, *Constitutions of the*

ad been all of 'em Judicious and Sincere Per-  
st took these Notes of the Preachings or Say-  
Apostles, and they that Collected 'em into  
ad been the like, there is no doubt but the  
would have been highly valuable; and as  
ey do for the most part consist of Pious Rules  
tions. But according to the various Memo-  
ment, or Honesty of the first Recorders, or  
lers, these Compositions were in many things  
ertain, and by Men of different Inclinations  
interpolated, and so of no Authority.

300.

Hence it appears that for any particular Chapter of it, one does not know how long a while before the year 400 it has been in use. The Clause to the present purpose, is this,

*Constitut. Apostolic. lib. 6. cap. 1*

*And he that says, I will be baptiz'd when I come to die, that I may not sin after it, and Baptism; such a Man has no true knowledge, & is ignorant of his Nature. For, Delay not to come to the Lord; for thou knowest not what he will bring forth.*

And then they add,

Βαπτίζετε ὃ ὑμῶν καὶ τὰ ὄψα, καὶ ἡμέ-  
ραι καὶ νυκτεσθία Θεοῦ. Ἄρατε ὃ ἔστι,  
ἐρχομαι πρὸς με, καὶ μὴ ἀλλύετε αὐτό.

And baptize your Infants, and bring them  
Nurture and Admonition of God; for he says,  
little Children to come to me, and forbear

How little Assurance forever there is from  
 die of this Book, that these are the Apostles  
 they shew that it was the received Doctrine  
 when they were put into the Book.

The Quotation of the Book of The Ecclesiastical Year after the  
 is commonly thought worth the while by Apostles 300.  
 at write on this Subject. Otherwise I for my  
 could hardly think it worth the setting down.

because of the Abhorrence one should have of  
 and impudent a Forger, who having, about  
 400, if not later, compos'd some Books re- 300.  
 for nothing but affected high-flown Ex-  
 thought them fit to be Father'd upon Dion-  
 Areopagite mention'd *Acts* 17. 34. Unless we  
 think that the Author himself was not guilty of  
 posture; but that some body else having got the  
 of these Books into his hands, did thrust in here  
 a Sentence which should represent that Di-  
 as the Author, which I have sometimes thought.  
 partly because what he says on this Subject seems  
 spoken with less Judgment than usual; tawring  
 words, but shallow in Sense.

I will forbear setting down the original (for it is  
 worth reciting twice) only give the Translation of  
 in *abast Greek* in as plain *English* as I can.

In this Treatise gives an account of the several  
 used at the Eucharist, at Ordinations, &c. and  
 the rest at Baptism (which he generally calls by  
 the name of the *Divine Birth*) and of the reasons of 'em.  
 he has of Baptism does mostly concern the Bap-  
 the adult, and their Professions. What he says  
 Baptism of Infants, is in Answer to the Objecti-  
 Heathens made against it, and is as follows.

*Ecclesiastic. Hierarch, cap. 7. in fine.*

that Children also, who cannot yet understand the  
 Mysteries, should be made partakers of the Divine  
 and of the most sacred signs of Society with God,  
 as you say, to Men that are prophane and ill-  
 to our Religion, a thing fit to be laugh'd at:  
 the Bishops should reach the holy things to those that  
 capable of 'em, and should bestow the things which  
 Tradition they have received, upon such as have  
 of 'em. And what is more ridiculous, that others  
 renounce the Renunciations and holy Professions for  
 such a fashion as if they were doing it for themselves.

Now

Year after the  
Apostles 300.

Now your Episcopal Wisdoms ought not to be those that are in error, but to answer their Office a Religious Mockness for their Instruction and on; adding this also as from our Holy Religion knowledge is not able to comprehend all Divine and that a great many things which we cannot have really reasons that are worthy of God, unknown but known to the higher Beings; and even those creatures are ignorant of many things which are known to the All-wise Deity, the Author of all Wisdom.

And yet, as to this particular matter, that the same things which our Divine Ministers of the Church have deliver'd down to us as they were taught in Ancient Tradition. For they say, and it is true, that Children, if they be brought up to holy Rules and Instructions will come to be of a good temper of Mind, free from all error, and out of the danger of a wicked Life. Our Divine Instructors considering this, have thought that Children should be admitted after this holy manner.

That the natural Parents of the Child which is to be baptized should deliver him to some one that is himself as to a good Instructor in the things of God; and that the Child should afterward learn of him, as of a Father in God, and his Sponsor in things that are for his Salvation. And then of this Person who undertakes to instruct him in holiness of Life the Bishop does demand, as I have said, the Declaration of his Renouncing, and the other holy Promises. Not that he does (as they jeeringly represent him) take the one in the others stead in the holy Rites. He does not say thus, 'I do in the stead of this Child renounce or promise, &c. But, this Child does renounce or promise, &c. that is, I promise to persuade him when he shall come of Age to understand the Things, by my religious Instructions, to renounce the adverse Powers, and keep clear from them, and to profess and fulfill the Divine Proposals.

It is therefore, as far as I can see, no absurdity that a Child should be enter'd into the Divine Life; and that he has a Guide and Sponsor that will instruct him in the knowledge of Divine things, and keep him safe from the adverse Powers. And the Bishop does make the Child partaker of the holy Mysteries; that he may be educated in them, and may lead no other Life but such as is agreeable to those Divine things, and an Agreement

### XXIII. The sense of the Godfathers Profession. 315

is in a holy manner habituated to 'em. And so Year after the  
by his Divine Sponsor. *Apollis 200*

mentioning *Ancient Tradition* in this matter, would  
think what I hinted before, that the Author  
purpose of putting on the vizor of *Dionysius* the  
; for to make him talk of *Ancient Tradition*  
thing of Christianity which was all new in  
was to betray his own cheat. Beside, it is  
Book of the *Ecclesiastical Hierarchy*, that there  
tokens of its being written by *Dionysius*, but  
one of the other Books of the same Author.

interpretation he gives of the Professions made  
Godfathers is very singular, he will not have it  
Godfather does renounce, profess, &c. in the  
same or stead. But both the Ancients general-  
Moderns, do so understand it as that he does.

aps both of these may be reconcil'd. The God-  
es not profess in the Child's stead, so as that the  
r's performance of those Professions should be  
f the Child's performance of 'em; and in this  
Author denies it. But the Godfather does pro-

Child's stead, so as to declare the Obligation  
Child to perform, and does in his name own  
ation, and make the promise: And in this  
other Ancients affirm it. To the intent it may

be declar'd that the benefits of Baptism  
y'd to the Child not absolutely, but on Con-  
if he live, he do perform his part of the Co-  
the Godfather expresses those things that are the

art: As if a great Benefactor will settle a large  
Inheritance on a Child, upon condition that  
small quit-rent in acknowledgment; this is so

to the Child that there ought to be no doubt  
acceptance; the Contract is therefore made in  
s name; and because he is not of Age, his

Seals it in his stead. This the Church of Eng-  
more plainly expresse, who puts the words thus,  
in the name of this Child renounce, &c? And

the Ancients, who put 'em thus, Does this Child  
ec?

the Age in which these Books were written,  
gather'd from *Phatius*, who gives the Abstract  
written by *Theodorus Presbyter* wherein he pre-  
maintain that these Books are the Genuine Work

of

*Q. xii (2)*  
*1717*  
*Epiphanius*

Year after the  
Apostles 300.

(2) Six Que-  
ries. Infant  
Baptism.

of Dionysius the Areopagite, against some that  
pos'd the Authenticalness of 'em. The Man  
had a hard Task. But yet it is a proof that  
known then, and for some time before. The  
was liv'd, as Dr. Hammond says, (2) Anno 410, to  
place him much later, in the 7th Century.

§. 3. There does not lie any such prejudice  
design of Forgery against the Author of the  
Orthodoxos which commonly go among the  
Justin Martyr; only that piece going about, as  
without the name of the Author, some body  
early times ascribed it to him. It cannot be  
cause it makes mention of Irenæus, and of Origen  
liv'd something after his time; unless those  
that mention Irenæus and Origen have been  
first writing of the Book foisted into it. I  
tend to guess at the time of the writing of it  
is known to be Ancient. The passage I  
is this,

Questiones ad Orthodoxos, quæst. 38.

Ἐὰν τὰς ἐκκλησίας ἁγίας ἰσχυροὶ καὶ μὴ ἐκ τῆς  
ἐκκλησίας ἐκ τῆς ἐκκλησίας τῶν ἐκκλησιῶν  
καὶ μὴ ἐκκλησιῶν, καὶ τῶν καὶ ἁγιοδικῶν καὶ  
ἐκκλησιῶν;

Answer.

Ἀλλὰ ἵνα ἐκκλησία τῶν ἁγιοδικῶν καὶ  
ἐκκλησία, καὶ τῶν καὶ τῶν ἁγιοδικῶν καὶ τῶν  
ἐκκλησιῶν, καὶ ἐκ τῶν καὶ ἁγιοδικῶν καὶ τῶν  
ἐκκλησιῶν καὶ ἐκκλησιῶν καὶ τῶν καὶ ἁγιοδικῶν  
ἐκκλησιῶν.

Question.

Since Children that die in Infancy have  
no blame from any thing that they have done,  
ference will be made as the Resurrection brings  
them as have been by the means of others baptized  
done nothing themselves, and such as have not  
and have likewise done nothing?



## The Case of Infants dying unbaptiz'd.

Question.

Whither do Infants go when they die, into  
or into the Kingdom? And particularly whither  
dren of Heathens? And where are placed the  
faithful that die unbaptiz'd? Are they placed  
believers, or with the Unbelievers?

Answer.

Inasmuch as our Lord says, Suffer little  
come to me, for of such is the Kingdom  
and again the apostle says, Now are you called  
Saints, I explain that the Children of  
baptiz'd, go in spotless and faithful  
Baptism of 'em that are not baptiz'd, do  
dom, as also neither do the Children of  
neither on the other side do they go  
they have committed no Sin.

They that would read any more  
passages that are later than the year  
to Authors before that time, and yet are  
delous, as being really within a Century  
about, in which there happens to be  
infant Baptism, may have some of 'em.

Athanasii *Questiones ad Antiochum*.  
And also,

Athanasii *Diſta & interpretatio Parabolarum*  
94. And more in Books ascribed to St. Chrysostom  
in psal. 14. One brings an Infant to  
sently the Priest requires a Covenant, &c.  
de Adam & Eva. Let us consider the  
Church all over the World practises in the  
fants or adult Persons, &c.

There is also commonly produc'd a  
cient indeed, if one might rely upon  
Hyginus, Bishop of Rome; That in all  
be one [Patrinus] Godfather, and one  
this is of no Credit for Authenticallness,  
cher elder than Plarina (5); so also  
rily relate to Infants; for they had  
sometimes called Patrimi, in the Case

This sort of Testimonies is better  
cause whatever, Evidences of no good  
hurt than good.

The End of the First Part



(2) Six  
ries. Infant  
Baptism.

IX. CH (3)

CH. 2. (4)

4. 2. IV

22.  
1374.

(5) In vita  
Hygini.